er Johnson, General Agent : naces are to be made, and all letters elating to the pecuniary concerns of the

7 xxx - \$2.50 per annum, pavable in advance; on of six months H letters and communications must be post INVESTISEMENTS making one square will be in for \$1.00. Other advertisements at

rection and supervision of a Commit-of the following gentlemen: Francis so Quiscy, Ws. Bassett.

VOL. IX.

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dark spirit of slavery

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High Priesthood. Without the part

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and all they hold dear, they effection at in their own eye of clusive percep-beir great protecting wall of defence is their flickering hopes, and fire their shelter from the storms of earth and

brother, with the same spirit that ave I written this letter-to do wha e of the Lord, to hold up the hands of

er-to cheer the heart of one and esents may (me, who stand in

army which is called and clases t

than human fortitude and faithful-every successive division of the vast

as. If I have wearied you with my

we I wholly failed of my object, as I

for the press, but for your own pe nent, if I am capable of imparting

thing of that kind; and also to re

and swells within me. I can s, because I cannot confine myself of any living periodical. Not that I em on this account; as I think, all

, they should direct their whole for

ro distinctive objects, if they wou

annot tell you the joy I felt

at blessed Non-Resistant. ke a young hart upon the mounts character and mission of the Princ

ill the family of peace.

rrison.

affectionate brother forever,

The Pension bill, passed at the rees, appropriates \$326,250 for fultionary pensioners; \$300,650 for \$3,000,650 for the Act of 4th July, 1836; \$150 for the Act of 4th July, 18

pension to widows under and \$10,000 for half pay

JAMES BOYLE

hing. Still, you may do what you I have written, as all I possess, known ate, is the common property of the

ert, by giving vent to that expres

pathy with you, in sentime

There is unity of operation, first and the persevering pressure of the

ned and unrestrained wickedne

in inexorable purpose to crest

TH LLOYD GARRISON, EDITOR.

ANTI-SLAVERY.

From the Anti-Slavery Lecturer. MELL'S ANTI-SLAVERY LECTURES

enhiert for a course of lectures. heeps interesting one; that it takes a strong an nature itself; that it has claims which will not be disregarded with impunity.

DELICATE Subject,' methinks I hear some is and therefore it is a subject which are so many different opinions

er consideration that shows the necessity er consideration that shows the necessity ion. But, among all the different opin-specting it, there happen to be two or bout which men of sober reflection are

it is a subject of vast importance. That the destiny of the country, for weal and upon a right decision of it.* And, of

That no pains should be spared to ascertain will destroy the Union,' say their are defeated in their mad pro y will subvert our liberties,' say the ab-bring down Divine judgments upon n, unless it be abolished.'

tionists. 'Abolition ought to say the abolitionists. 'Abolition ought to all the church,' say their opponents. In is fit for a religious teacher,' say abolition-does not declare the whole counsel of God pression.' 'Abolitionists,' say their theo-ponents,' are justly liable to the highest civil

elesiastical censures.' all his constitutional power in ery.' On the other hand, it is gainst slavery.' On the other to-gainst slavery.' On the other to-our halls of legislation ought never to ith the subject, unless, (as some would enactments to put down the abolitionists. gree, and all men mus this tagree, and all men must ct is a highly important one, that est magnitude are suspended on a osal of it, that every good citizen and to inquire after his duty, with a

that every one is under obliga-No selfish considerations be suffered to influence our decis reason and decide, under a sense of ity, and in view of the final judg contability, and in view of the final judg-eshould be kept single that the whole full of light. And in order to obtain est ask it of God, who will give liberally sk, and give without upbraiding, this, has God's promise that he shall truth. Reader! will you do it? Will detates of your own conscience? Will

a according to your honest convic-ill, the lecturer will ask nothing more e request a reasonable one ? will remain neutral, and so spare

of investigation. And besides, you cannot be neu You cannot live in God's world a would. You cannot live in God's world young influence, one way or another. You e for a member of Congress, or of the State without etting on the subject, one way or You cannot sign a petition on the subject, to sign, without taking sides on one side or Will you mins, then, to examine and see whether you it Remember! God will bring every work ment, whether it be good, or whether it be

at and wrong, a question what the do, what the State ought to do, what our rulers ought to do, o choose our rulers, ought to do. It who choose our rulers, ought to do. This is what we mean by a moral

NOTITES and by FACTS; or in the language
-by the 'law' and the testimony.' Great
les are the rules or laws by which we are human actions. All actions of moral and ble agents are right or wrong, and must be or condemned, according as they agree or with the great principles of RIGHT, which consumers, and are the only legitimate RULE

first thing we have to do, then, is to ascertain al principle, the Divine law, the established aman action, with which the facts of the case compared, and by which they are to be

ere, very happily, in this foundation work of requent, additionists are ready to give their and the community at large, full liberty to be merits of their cause, and to decide the slien, by the same principles which are comtained to, in this country, upon all other moral Abolitionists bring no new principles into them. They only ask that the subject under "90, and the question at issue, shall be exand the question at issue, shall be exrest principles, which all religious sects, and al parties in our country acknowledge to be mentative, and binding. It is a principles they insist upon, or make use of, sussion, are the beautiful principles.

cussion, are the known and recognized first of our common republicanism and christi-

God has made of one blood all nations. tall men are created equal, and endowed by nor with certain inalienable rights, among the, therty, and the pursuit of happiness: ection of these, all rightful govern-

men are bound to love their neighbors thing frightful or doubtful in these

Who does not recognize them? hey are proper rules of human action practical and practicable rules?—that these, or of any moral principles, di-les, consists in their being carried out hat it. to do otherwise?

that it would be a contradiction in

frect moral principles which can be good to act upon? s claim that those who call them fanatics, selves, as rational men, to answer ad to show wherein their fanaticism

the not in their insisting that men's ac-always to correspond with their professed that God's laws ought always to be obey-requirements of rectitude ought always as of our conduct. FACTS AND EVIDENCE.

noral investigation of this sort, after having on the great fundamental principles or laws

ion is taken as inevitably and as forcibly to contend that the people of the North interfere with the subject, as by any other test the foundation of their fears in the combines the foundation of their fears in the combines who fear equal disasters from letting alone, it becomes necessary that the whole stammed. If that examination shall prove innocent to let the evil alone, they and not will there be a good reason presented for

to abide by his testimony. Our witnesses are southern legislators, statesmen, jurists, philosophers, and divines. When we would have a definition of southern slavery, we seek it in the slave codes of the South, in the statute books and authenticated law reports. We make the system to be precisely what the slaveholder's relation to the slave, and his claim upon him to be just exactly what the laws make them—the laws which were framed on purpose to fix, describe, and guarantee his claim. When we would trace its effect upon society, and manners, and morals, we turn to the pages of the more than the precisely the relation which the American slave law. were framed on purpose to fix, describe, and guarantee his claim. When we would trace its effect upon society, and manners, and morals, we turn to the pages of their own Wirts and Jeffersons. When we would know the moral and religious condition of the slaves, we inquire of Synods composed of slaveholding ministers. When we would see the working of the system, and ascertain whether the laws are a dead letter, and how the slave-master exercises his ample powers, and whether the slaves are continued and happy, and whether the master confides in their attachment and friendship, we look into the most respectable southern journals, we con over their advertisements, we collate the passing items of weekly and daily news.

journals, we con over their advertisements, we collate the passing items of weekly and daily news.

And so, if we would ascertain our own-relation to the system, the responsibilities of the nation, and of the North, our rights and our duties as citizens of this republic, the operation of our slave system on the body politic, the powers of the national or of the state governments, our witnesses are the constitution, and laws, and history, and public documents of the country; a sort of evidence which our opponents, we think, will not be able to gainsay or throw out of court, on the score of uncertainty or vagueness, or want of credibility and authenticity.

H. American slavery is a system of unlimited temporal and spiritual despotism. It places the slave-massimate the principle of the responsibilities of the nation, and of the nation, and of the North, our rights and our duties as citizens of this not a dead letter, but is an elementary part of the system, in practice as well as in law. He who does not sell his slave, claims the right of selling him, and the sincolves the same principle. We pass on, to our second proposition.

sort of evidence which our opponents, we think, will not be able to gainsay or throw out of court, on the score of uncertainty or vagueness, or want of credibility and authenticity.

Neither upon PRINCIPLES, therefore, or upon FACTS, shall we have any occasion to contend with the great body of our fellow citizens. In respect to neither the one nor the other shall we have any startling novelties to introduce; any thing to assume, or take for granted, which every candid and intelligent disputant will not admit us rightfully to hold. All we ask of the community of which we are members, is simply, that they will take their own professed PRINCIPLES, and apply them candidy and conscientiously to FACTS, which are too well attested to admit of doubt. Is it marvellous, then, that abolitionism is rapidly gaining ground? that its advocates are confident of ultimate success? I that thus encouraged, they send forth their messengers in every direction and confidently appeal to all men, without distinction of party, or sect? Why, just look at it! We have five out of six points of the pessengers in every direction and condidently appear to all men, without distinction of party, or sect? Why, ast look at it! We have five out of siz points of the regument conceded to us, or as good as conceded, in the outset? Examine our tally. 1. The vast importance of the subject. 2. The immense interests suscended on a right decision respecting it. 3. The immense interests suscended on a right decision respecting it. 3. The immense interests suscended on a right decision respecting it. 3. The immense interests in the secret of the subject. The sweeting flow of a candid and thorough examination. The moral principles and lears we contend for, unit to any species of property, never reduces his own inperative duty of a candid and thorough examination.

4. The moral principles and leaves we contend for universally acknowledged to be true and obligatory. 5. The facts set forth in our declaration, attested by the opposing party, and already registered in the laws and history of our country. These are our five main positions, from which no earthly power, we are assured, can dislodge us. And what do we ask more? Why, simply that these well attested facts should be distinctly contemplated in the light of acknowledged crisiciles. aplated in the light of acknowledged principles ly contemplated in the light of acknowledged principles, that CONSCIENCE, assisted by the BIBLE and COMMON SENSE, should be enthroned on the bench; the PEOPLE OF THE UNITED STATES empandelled and sworn as jurors; and a true verdict rendered; and sentence awarded, and executed. This is the true issue. It forms our 6th point, and it is all we have to contend for. The day of trial is already decided upon. It is even now expended to the forms for active forms. cided upon. It is even now actually going forward. We come into court, about the dawn of the new year, A. D. 1839, and respectfully file our declaration. And in the first place we bring forward.

againary sort of slavery that may exist in the brain of carrying out in detail its great fundamental principle ingenious theorizers. We inquire not into the merits of dethroning the God of heaven, revoking his comor demerits of those various systems and modifications of servitude which may have existed in past ages of the world. We search after things, and not mere names, ly, on the very face of the thing, there would be a ruin-two search for things that now are, in our midst; not be things that may have been expected. the things that may have been somewhere else. We bring into court the facts belonging to this trial; not the facts of a cause that was tried, decided, and awardad two or three thousand years ago.

One of our principal witnesses is the Southers Code. We shall perhaps connect the testimony of this witness with that of other caedible witnesses, as we proceed. In order to appreciate the peculiar weight

re proceed. In order to appreciate the peculiar weight f this testimony, the juror will please ponder and car-y along with him these two maxims of an eminent

2. No legislator ever yet slandered his country, by

be a mockery? What could the slave promise? To leave specific enactments against particular forms of crime not prevalent among the people?

Southern slavery, we contend, therefore, must be, at least, as bad in practice as it is in the statute book. And those cruelties, we affirm, must have existed at the South which southern legislation has actually been called upon to describe in order to prohibit or restrain. Both these positions, however, can be maintained by the direct testimony of slaveholders, as well as by unavoidable inference from time-tested maxims.

We shall proceed to affirm a number of propositions and sustain them by the kind of evidence we have unentioned.

It a cardinal frinciple—Chattelite.

It claims not merely the unrequited and compulsory labor of the slave, during life; it claims primarily, the man himself, his bones and since and compulsory labor of the slave, during life; it claims primarily, the man himself, his bones and since with four footed beasts and creeping things, and even inanimate matter. This is true of every instance of American slaveholding. Whoever holds an American slave, holds him by precisely this and no other tenure; and by virtue of laws in which his tenure is thus described, established, and guaramide. Every holder of a slave claims the precise of expression, in the body did not continued to the resure; and by virtue of laws in which his tenure is thus described, established, and guaramide. Every holder of a slave claims the precisely this and no other tenure; and by virtue of laws in which his tenure is thus described, established, and guaramide. Every holder of a slave claims the precise of the Holy Ghost, as his own personal property, just as he does poultry and swine? We state this, not as a figure of speech, or a 'flourish of heroirie' we affirm it as a literal and verificable fact, susceptible of demonstrative proof; and we claim that the supposed innocency of certain cases of slaveholding could into center of the Holy Ghost, as his own personal propersonal prop

the hands of their owners and possessors, and their executors, administrators, and assigns, to all intents. Constructions, and purposes, whatsveer?—[Law of South, in which these ecclesiastical decisions are justification, and proposes, whatsveer?—[Law of South, in which these ecclesiastical decisions are justified on the ground that a separation of a slave husband and wife by sale, is equivalent to their separation by death, so that it is no adultery for them to marry again.

A moment's reflection must convince any one that human beings held as chattels, and subject, at any moment, to be bought and sold, the parents separated from the children from the parents, and so forth, the court, if it deem it advantageous for the ward, may, at any time, pass an order for the sale thereof.

Laws, p. 23.] * Priestley. on their own account, shall be entitled to receive from said owner, one linen shirt and pantaloons for the summer, and a linen shirt and pantaloons for the summer, and a linen shirt and woolen great coat and pantaloons for the summer, and a linen shirt and woolen great coat and pantaloons for the winter. (1 Martin's Digest, 610.)

In many of the slave states, the laws do not pretend to fax the kind and quality of food and clothing. In some cases the laws are entirely vague and indefinite. Thus in Georgia, 'withholding proper food and sustematic them as they now do of choice. On the other hand, the restoration of lawful marriage to the colored race, and the protection of their females from irresponsible power, together with their moral and religious.

have no heirs, and can therefore make no will.' (Taylor's Elements of Civil Law, 429.)

(Slaves have no legal rights of property in things real or personal, and whatever property they may acquire, belongs, in point of law, to their masters.'—

(Stroud, p. 45.) 'Of negro slavery only can this harsh doctrine be affirmed.' (ib. p. 46.) After proceeding to show that the Greek, the Roman, the German, the Spanish, the Portugese, and the British W. India slaves, were all allowed to hold property, the writer proceeds to show how American legislation has been distinguished by enactments to prevent and forbid this:—'Thus in S. Carolina—It shall not be lawful for any slave to buy, sell, trade, &c. for any goods, &c. without a list of the structure of the property of travellers who only see the servants in waiting at public houses, or in the familities they visit! Slavery, then, is a system of unrequited labor.—In other words, it is a system of robbery and theft. The Bible is strictly and philosophically correct, (not unreasonable, extravagant, or abusive.) when it denounces those who 'oppress the hireling is his wages; or who 'use their neighbor's service wirmour wages,' as 'robbers' and 'thieves.'

'Thou shalt not defraud thy neighbor, neither robby thee all night until the morning.'—Lev. xix, 13.

'Ron not the poor because he is poor, neither orposes the afficient in the grate.'—Prov. xxii, 22. J. Carolina—It shall not be lawful for any shave to up, sell, trade, &c. for any goods, &c. without a lieuce from the owner; nor shall any slave be permitted to keep any boat, &c. or raise and breed for the canefit of such slave, any horses, &c. &c. sheep, or ogs.'—'Seizure shall be made,' &c.

Similar laws exist in Georgia and Virginia. In N. arolina, as early as 1779, it was enacted as follows:

All horses, cattle, hogs or sheep, that one month af-r the passing of this act shall belong to any slave, or we any slave's mark in this state, shall be seized and ld by the County Wardens, and by them applied the sold by the County Wardens, and by them applied the one half to the support of the pom [white people!] of the county, and the other half to the informer! (Haywood's Manual, 526.) In Maryland, in 1787, an act was passed, forbidding masters to allow their slaves to hire themselves. 'In Mississippi a slave is forbidden to cultivate cotton for his own use, and should the master, permit him to do so, he incurs a fine of fifty dollars! (Miss. Rev. Code, 379.) And, If any master, &c. of a slave, license such slave to go at large and trade as as a freeman, he shall forfeit the sum of fifty dollars for each and every offence. (Ib. 374.)

ho have their action to recover the am who have employed them.' (Louisiana Code of Prac-

descent. And a devise of land, to be rented out for the maintenance of a slave, was adjudged to be void. Cameron and Norwood's Reports, 353, &c., &c.)

Here we see the ingenuity of southern legislation and jurisprudence taxed to the utmost, to prevent the poor slave from acquiring any thing through the possible indulgence of his master, or his own industry; and yet we are told that the slaves must be kept in bondage, because they con't take care of themselves! It is sufficiently proved that the slave excises no mages, and can receive none, so long as he is a slave. In other words that the slaveholder, (if human consciousness and the Bible are to be trusted) is an unjust man and an oppressor. But since it is asserted that the ample support of the slave is equivalent to wages, it may be profit able to glance for a moment at that item. It may throw some light on the incidental question of the treatment of the slaves, though that is not the main question at issue. It is the system, and not its accidents, that we contend against.

What would be thought of the profits of the stave of the stave of the stave of the stave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, and can be supported by the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, it may be profit and the slave is equivalent to wages, and can the slave is equivalent to wages, it may be read the sl

lew York, if its statute books she withholds the Bible.

withholds the Bible.

vII. Forbids the free exercise of religion; comperitably be inferred that many citizens did not allow their cattle sufficient food? What if the New York regislature, this winter, should pass a law prescribing he number of hours in a day in which horses and oxnoming the fiven to labor, alleging as the ground of number to driven to labor, alleging as the ground of VII. That its code is stained with cruelty and the number of hours in a day in which horses and oxen might be driven to labor, alleging as the ground of the enactment, that some people do not allow their working animals sufficient time for rest? Would not the people of the state consider themselves slandered by their rulers? How long would they suffer such a law to disgrace them by its injurious statements? Who ever heard of a people whose legislators thought they needed such a law? Let us now look into the statute reded such a law of t w to disgrace them by its injurious statements? Who ver heard of a people whose legislators thought they eeded such a law? Let us now look into the statute oks of the slave states

of slaves and others who have the care, management, and overseeing of slaves, do confine them so closely to hard labor, that they have not sufficient time for natural rest. Be it enacted, &c.'

hard labor, that they have not sufficient time for natural rest. Be it enacted, &c.?

The law goes on to provide that slaves shall not be worked 'more than fifteen hours in 24 hours,' in the summer season, 'or more than fourteen hours in 24 hours, and the winter season.' In the penitentiaries or state prisons of Maryland, Virginia, and Georgia, convicts seatened to hard labor for crime are not permitted to be worked at longest, more than ten hours in the 24. And yet, 14 or 15 hours is the merciful allotment of the law makers, for the slave, to preserve him from still greater exactions! And even this, (with every other apparent legal protection for the slave,) is rendered 'wholly inoperative,' to use the words of Judge Stroud.' From the fact that no colored person, bond or free, can be a witness against a white person.

A New Orleans paper, dated March 23, 1836, says: 'To judge from the activity reigning in the cotton presses of St. Mary, and the LATE hours during which the slaves work, the cotton trade was never more brisk.'

This then is American slavery, as defined by its own one is attendant circumstances. It is that which must continue to exist until the system is abolished entirely. The tendencies, results, and effects of the system is abolished entirely. The tendencies, results, and effects of the system is abolished entirely. The tendencies, results, and effects of the system form another and distinct topic of discussion. On that who will be estimony of distinguished men who were themselves slaveholders. But all this we have the system and ask for a decision on the moral character of the system, as already exhibited in its own distinguishing, essential, and unalterable characteristics.

Let then, the FACTS we have substantiated be founded to the last of the system be approved or condemned by those unchangeable laws.

With which of these laws does the law of American slavery harmonize? I sit with the law of American slavery harmonize? I sit with the law of man's smaller.

race, and the protection of their females from irresponsible power, together with their moral and religious improvement, would unitedly prove a strong check to the licentious amalgamation that now prevails. This is already proved by experiment in the West Indies.

IV. American slavery is a system of unrequited labor. The slaveholder 'uses his neighbor's service without wages, and giveth him not for his work.' American slavery, therefore, is a system of legalized robbery and plunder.

Proof. Goods and 'chattels' do not earn wages for themselves. The sustenance of the ox and horse are not wages. By wages we always mean a mutually stipulated price of labor, which the laborer receives from his employer and uses as his qwn. To be competent, and honest, it must be sufficient to support a healthy and industrious laborer as a man, a human being, and not as a mere beast: to support his helpless dependents, and supply him the means of information and of doing good.

'A slave is one who is in the power of his master, to whom he helones. The master may dispose of his wagels we have the laborer as a man, a though the supply him the means of information and of doing good.

'A slave is one who is in the power of his master, to whom he helones. The master may dispose of his world.

is the supply him the means of information and or loing good.

A slave is one who is in the power of his master, or whom he belongs. The master may dispose of his person, his industry, his labor. He can do nothing, possess nothing, nor acquire any thing but what must belong to this master.

(Civil Code Louisiana, Art. 35.)

(They can not take by purchase or descent; they have no beirs, and can therefore make no will.' (Taylor's Elements of Civil Law. 429.)

(Slaves have no legal rights of property in things real or personal, and whatever property they may not quire, belongs, in point of law, to their masters.'—

(Stroud, p. 45.) (Of negro slavery only can this harsh destrine he affirmed.' (Ib. p. 46.) After proceeding

ining the wades of him that is hired shall not abide by thee all night until the morning?—Lev. xix, 13.

'Ron not the poor because he is poor, neither or press the afflicted in the gate.'—Prov. xxii, 22.

Cosment.—'The rich and the powerful think they may orrasss the poor and helpless with impunity.'—

Woe unto them that decree UNKIGHTEOUS DECREES, and that write grieviousness that they have pre-scribed.—To turn aside the needy from judgment and take away the right of the poor of my people, that the widows may be their prey and that they may not the fatherless.'—Isa, x, 12. 'Trust not in oppression and become not vain in rob-bery.'—Ps. Ixii, 10.

The robbery of the wicked shall destroy them, be-

The robbery of the wisked shall destroy them, because they refer to do Judement,—Prov. xxi, 7.

Comment.—'He meaneth this chiefly of judges and princes,' &c.—Scott.

'The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy, ea, they have oppressed the stranger wrongfully.

Behold the great tumult in the midst thereof, and

down your fields, which is of you kept back by frauderieth.'—James v, 4.
Woe unto him that useth his neighbor's service

earnings or wages, the product of his own labor or

For want of room, the legal testimony on these

points is deferred until our next lecture; when the reader will be presented with proofs as ample as he could demand.

This then is American slavery, as defined by its own

The Western Review, No. 2, says: 'The work (Sugar making) is admitted to be severe for the hands [slaves] requiring, when the process of making sugar is commenced, to be pressed night and day.'

Such is the labor; now for the food and clothing.—In-Louisiana, 'every owner shall be held to give to his slaves the quantity of provisions hereafter specified, to 'vit: one barrel of Indian Corn, or the equivalent thereof in rice, beans, or other grain, and a pint of salt, and to deliver the same to the said slaves in kind every month.' (1 Martin's Digest, Act of July 7, 1806.)

With which of these laws does the law of American slavery harmonize? Is it with the law of man's equality? Can it be said of the system that its 'ways are equal?' That it recognizes and treats men as equals? As brothern of the same human family? Does it correspond with the law of man's equality? Can it be said of the system that its 'ways are equal?' That it recognizes and treats men as equals? As brothern of the same human family? Does it acreated by the said of the system that its 'ways are equal?' That it recognizes and treats men as equals? As brothern of the same human family? Does it correspond with the law of man's equality? Can it be said of the system that its 'ways are equal?' That it recognizes and treats men as equals? As brothern of the same human family? Does it correspond with the law of man's equality? Can it be said of the system that its 'ways are equal?' That it recognizes and treats men as equals? As brothern of the same human family? Does it correspond with the law of man's equality? Can it be said of the system that its 'ways are equal?' That it recognizes and treats men as equals? As brothern of the same human family? Does it acreated human rights? Which of those rights of the subman family? 7, 1806.)
In North Carolina, in 1753, an act was passed incidentally recognizing a quart of corn per day as the proper allowance. The object of the act was the protection of the planters from the petty thefts of their neighbors' slaves. And those planters who did not give their slaves a quart of corn a day, were held liable to pay damages if their slaves stole from their neighbors!

Louisiana. 'The slave who shall not have on the property of their owners a lot of ground to enliuvate you would be willing to have for a master, and be

AGENTS. MAINE - Seth Rogers, Breecer; Nathan Winslow, Portland. NEW HAMPSHIRE - N. P. Rogers, Plymouth; Willard Russe

Anherst.—Ser. Rogers, Pymouth; Willard Russel, Amberst.—John Bement, Woodstock.
Virmonyt.—John Bement, Woodstock.
Massachusetys.—C. Whipple, Nichury; art; Isnac Stearns, Mansheld; Luther Boutell; Groton; B. R. Newhall, Sangua; R. Medder, Richarder, N. King, W. Boylston; J. Church, Springsbelder, J. Church, Springsbelder, J. Church, Springsbelder, J. Church, Springsbelder, J. Church, Lander, J. Church, G. Holmes, Layerder, Sallow; Henry Hommand, Dadley Daniel G. Holmes, Layerder, Krier; Win, Hendersser, and Victoria, Layerder, Hand, Layerder, Markety, Mille; Isnac Ansim, Manticolet; Elias Richards, Reginantic, Thos. J. Baker, Worzeller, Win, C. Shorm, Willestonn, White Dennis, Octorvide; Israel Perkins, Loyen, Elias Butch, Tanaton, John Balley, New Dedford, Richards, —William Adams, Panetucket; Elias Smith, Pervitence.

Pearidence, Scanb — William Admins, Pearidence; Elias Sinith, Pearidence, Conserverett-Geo, W. Benson, Broodiyn; Dr. E. D. Hudson, Wolcotts: die; S. S. Cowles, Harrigad; Thos. Kinne, Jr. Norteich, New York; — P. Bishop and Daniel Judeon, Utica; Henry Mott; Henry Willis; Charles S. Morton, Adbany; S. W. Beneditt and Thomas Van Ramselaer, N. F. City, Samuel Button, Cazenoria; James C. Fuller, Skiance, die; John H. Raiker, Perusehany; W. M. Preston, West Grave; Joseph Futton, Jr. Swen; Thomas Pearl, Enterprise; T. Hambleton, Russecidit; B. Karderev, Bridge; John Cox, Homorton; Rev. Charles A. Boyd, Evic, Evic Co. ndreue's Bridge; John Cox, Honorma, vie, Erie Co. Onto-C. K. Bushnell and Wm. M. Johnson, Checinnati; Wm. dills, Gortin; James Austin, MacHorough; Lot Holmes. Co-multiana; N. Miller, Jr. Sandyeille; Joseph A. Dugdale, South

NO. 14.

ISAAC KNAPP, PRINTER.

No: You know very well there is not. That settles the question! Your own conscience tells you that you would shun it as the greatest of all calamities; that you would protest ngainst it as THE MOST GRIEVOUS WRONG, if any man under heaven, under any possible circumstances, should thus claim you as a slave. In other words, your conscience tells you, that slavery, as defined and established by law, is un-just, is unmerciful. is conversing to the control of just, is unmerciful, is oppression, is sin. This is your own verdict. How do I know this? Because I know you are a human being, and have a conscience, and common sense. (Otherwise you could not be able to read what I am now writing.) Yes, your verdict is against slavery. You cannot deny it. Then write it down, that it is your verdict. Speak it out like an honest man, and bear testimony to the truth. Love your enslayed neighbor as yourself; and do for him. your enslaved neighbor as yourself; and do for him precisely what you would have him do for you, if he

yourself his slave, under the American slave laws?

were a freeman and you were a shave.

Let no reader lay down this sheet without coming to a decision on this point, the wickedness of the slave system in this country. Settle one thing at a time, as you go along in this investigation. Drive the nail in the right place, and clinch it. Understand precisely low much knowledge you have precisely how much knowledge you have on the subpect, and use it as a stepping stone, upon which to climb after more. This is the way to get valuable knowledge, and to arrive at proper conclusions on all subjects. SLAYERY IS SIN. From this standing point we may take a survey, and be ready to launch out on further investigations. This may be attempted in future lectures. We close, for the present, with a few brief deductions, chiefly by way of definitions, for future use. The definition of slavery, by its own code, enables us to make many other useful definitions. DEFINITIONS.

By knowing what is meant by slavery, we may know what is meant by several other things, viz:

1. Emancipation is simply the release of a slave from the slavery described by the slave laws.—The master emancipates a slave when he holds him no longer as 'chattels;' when he allows him to make the will of God instead of his master's will, the supreme rule of action; when he recognizes his equal rights; allows him to make his own contracts; and honest wages for his labor. Emancipation pays him honest wages for his labor. Emancipation does not mean turning a servant out of doors—driving him out of the country—turning him loose! from the restraints of civil law. It places him under the government and protection of law.

2. The abolition of slavery means the repeal of the slave laws, and it means nothing clse: It does not mean 'turning the slaves loose.' It places both master and slave under equal laws.

There is this difference between emancipation and abolition. Exampleation releases the emancipated from the operation of the slave laws. Anolytical does away the laws themselves. If all the slaves were pays him honest wages for his labor. Emancipation

away the laws themselves. If all the slaves were emancipated, slavery would not be abolished, till the emancipated, stavery would not be abolished, thit the slave laws were repealed.—There would be nothing to prevent people from again holding slaves, whenever they pleased, and could procure them.

3. An aboliticuist is one who does all he lawfully can, to get the slave laws repealed. Read over again those laws, and say whether it is wrong or disgraceful to be an aboliticuist.

to be an abolitionist.

4. Immediateism. Immediate emancipation means

4. Immediates m. Immediate chancepation means emancipating slaves, now, instead of putting it off to 'a more convenient season.' Immediate abolition means repealing the slave laws, now, instead of letting them stand in force and do their diabolical work α while longer! And all because, perhaps, it is thought that there are 'other great interests' to be talen care of first! If slavery be sin, then immediate emancipation and

immediate abolition are nothing but immediate repent-ance and forsaking of that sin.

DEFINITION OF OBJECTIONS.

Many objections are urged against emancipation and abolition. The definition of slavery by its own code, may enable us to understand those objections, and perceive their pertinency and weight. As for 1. Danger! The slaves would cut the throats of their

masters, if emancipated. That is, it would be dangerous for the laws to regard men as men, instead of 'chattels personal!' Dangerous to let men make Jehovah their God, instead of requiring them to make a God of the ave master! Dangerous to permit marriage! To athorize education, to permit the reading of the ible—the free exercise of religion! Dangerous to protect men from violence and outrage! Dangerous to pay men wages for their labor! Dangerous to alseparated!

2. 'Preparation. The slave must first be prepared for freedom.' That is, 'chattels personal,' must remain chattels personal, until they are thus prepared to be recognized as men! Men must be compelled to be entirely subject to the will' of others, until that proentirely subject to the will of others, until that pro-cess first prepares them to follow conscience and obey God before they are permitted by law to do so. Men and women must be compelled to live in a state of pro-mission on computing and they are thus prepared for miscuous concubinage, until they are thus prepared for the institution of marriage, before they can be permitto learn their alphabet, before it will do to repeal the laws which forbid their learning it! Laborers must be prepared to receive wages by the process of laboring without wages; their employers, in the mean time, re-ceiving the benefit of their kebr, for nothing, until they judge their unpaid laborers to be prepared! That mother yonder, must first be prepared to enjoy the so-ciety of her infant and its father, before the laws can be repealed which allow them to be severed. Thust be prepared in the school of slavery for the edition of freemen! They must be prepared to be leftly protected from outrage, before they can be protected.

ly protected from outrage, before they can be protected!

3. 'A Bible institution! Slavery is recognized fi. e. authorized] in the Bible. That is, the Bible permits a man, made in the image of God, a little lower than the angels, to be degraded to the condition of a brute!

The Bible sanctions a traffic in the souls of men-permits the purchase of a Savior's blood to be made merchandize—authorizes the 'uring of a neighbor's service without wages—sanctions the prohibition of marriage—the blotting out of the first and of the seventh commandments, &c., &c. Finally, it is a Bible institution that forbids the reading of the Bible!

4. 'Gradualism. Amelioration. The abolition of slavery should be gradual.' Or, 'emancipation should be gradual.' That is, 'chattels personn!' should gradually be transformed to men! Slaves 'entirely subject to the will of their masters' should gradually be permitted, gradually to worship

should gradually be permitted, gradually to worship and obey the true God! Laborers should gradually be permitted to receive wages for their labor! Marrings should be permitted gradually, and the slaves should be allowed to be married gradually! Families should gradually be permitted to live together! The mother should be gradually permitted to retain her child, and be protected, gradually, of course, by its father. The laws against reading the Bible should be gradually repealed, it should be permitted to be read gradually read the slaves gradually placed under the gradual protection of law! How intelligible. We will try it

Gradualism means some of the slave laws should be Gradualism means some of the slave laws should be repealed, and others remain in force! Chattels personal should be allowed wages! Or, men should be educated and yet kept in slavery; or, made free, and at the same time forbidden education! Or marriage should be instituted, and wives and husbands remain chattels! Or protected by law, yet in the power of a master, to whom they belong! In other words, the system should exist, and not exist, at the same time. We will search for another definition.

Gradual emancipidion may mean emancipating some slaves, and keeping others in bondage. The southern people have made laws, and devised colonization societies, to remedy the inconveniences, and to check the progress of such gradualism.

If slavery be six, then, gradualism is gradual repentance—taking care not to leave off sinning too suddenly!

5. 'Taken care of'—by their masters, because if

addenly ! 5. 'Taken care of - by their masters, because if 5. 'Taken care of'—by their masters, because if emancipated, 'they con't take care of themselves;' that is, they could'nt earn a quart of corn a day, and one linen shirt and pantaloons, for summer; and one linen shirt and woollen great coat, for winter! Could'nt support themselves alone, though they now support themselves and their masters! Then notice the 'care' which the slave laws take of the slave; 'care' that he shall be 'chattels personal;' care' that he shall never possess any property; nor read



OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANHIND.

BOSTON, FRIDAY, APRIL 5, 1839.

compared with those laws, and decided upon, in accordance with their known requisitions.

Here again, abolitionists claim that they have no occasion to occupy an inch of disputed ground. They need not call attention to any facts except such as no man in his senses will undertake to dispute. When we shaveholder himself to the stand, and content ourselves to abide by his testimony. Our witnesses are southern legislators, statesmen, urrists, bylicosphers, and disputed to the stand of the state of the stand of the state of the stand, and content ourselves to abide by his testimony. Our witnesses are southern legislators, statesmen, urrists, bylicosphers, and dispute the stave is not to be ranked among sentient beings, the stave is not to be ranked among sentient beings, as an article of property, a chattel personal, obtains as undoubted law, in all of these states. (Stroud's Sketch, p. 23.)

It is plain that the dominion of the master is as unlimited as that which is tolerated by the laws of any civilized country, in relation to brute animals, to quadrupode, to use the words of the civil law, '—th. p. 24.

ing to any species of property, never reduces his own image to the condition of chattelship. The slaveholder, therefore, assumes an authority which the Great God therefore, assumes an authority which the Great God himself never assumes over human beings. He therefore 'exaits himself above all that is called God, and is worshipped.' This is, of necessity, done by every American slaveholder, because every American slaveholder makes his claim, (under American slave laws.) to human beings, as chattels. In addition to this superdivine claim, the unlimited and universal claim of the slave master over, the will of a human being amounts to precisely the same claim which God himself makes upon the obedience of every human being. Thou shalt have no other gods before me,' says Jehovah; let my will be thy supreme rule of action. 'Thou shalt have no other God before me,' says the slave-master; be thou entirely subject to my will.' The claim of eabe thou entirely subject to my will.' The claim of en We come into court, about the dawn of the new year, A. D. 1839, and respectfully file our declaration. And in the first place we bring forward.

THE FACTS OF SLAVERY.

Remember! we are now inquiring after FACTS: not respected to the specific reader as we proceed. By promote those of a dim antiquity, or of a distant region, but those of a dim antiquity, or of a distant region, our those of salvery that may exist in the brain of againary sort of slavery that may exist in the brain of or demerities. We inquire not into the merits of determine the God of heaven, revoking his commands, trampling on the free moral agency of man, and so the careful reader as we proceed. By prohibiting marriage; by forbidding social religious workship, &c., &c., we shall find the American slave code carrying out in detail its great fundamental principle of dethroning the God of heaven, revoking his commands, trampling on the free moral agency of man,

ANNULS MARRIAGE, of this testimony, the juror will please ponder and carry along with him these two maxims of an eminent philosophical historian: common sense will recognize and admit them as valid:

1. No people were ever yet found, who were better than their laws, though many have been known to be a mockery? What could the slave promise? To worse. live with, and protect his wife? To train up his chil

may, at any time, pass an order for the sale thereof.

In Louisiana, 'slaves, though moveable by their nature,' says the Civil Code, 'are considered immoveable by the operation of the law,' Art, 461. By act of Assembly of Jan. 1806, 'Slaves shall always be considered and reputed real estate, shall be, as such, sablect to be mortgaged according to the rules prescribed by law, and they shall be seized and sold as real estate. [1 Martin's Digest, 612.] In Kentucky, by the law of descents, they are considered real estate, laws, p. 23.]

Lation. Both must fall, and be obliterated, of course. The great mass of the laboring population of the slaves is therefore, of necessity, herd together as brute beasts. Connect this fact with the defenceless condition of the females; their compulsory ignorance and degradation, (of which more evidences will be adduced thereafter,) and we ask whether it would be easy to draw an exaggerated picture of the licentionsness and majority of a slaveholding community? We might cite testimony in abundance, to prove that the noblest blood of the South runs in the veins of the slaves; that heirs inherit their half brothers and 1247. [See Judge Stroud's Sketch of the Slave laws, p. 23.] pursue them as fugitive slaves, described sometimes as being 'so light complexioned as to pass themselves for white persons!' But it were needless to waste the

race, and the protection of their females from irresponsible power, together with their moral and religious improvement, would unitedly prove a strong check to the licentious amalgamation that now prevails. This is already proved by experiment in the West Indies.

as a freeman, he shall forfeit the sum of fifty dollars for each and every offence. (Ib. 374.)

The civil Code of Louisiana says: 'All that a slave possesses belongs to his master; he possesses nothing of his own, except his peculium, that is, the sum of money or moveable estate, which his master chooses he should possess.' (Art. 175, and Section I, Martyn's Digest, 616.) 'Slaves are incapable of inheriting or transmitting property.' (Civil code, Art. 915.) 'Slaves can not dispose of, or receive by donation, inter vivos or mortis causa, unless they have been previously and expressly enfranchised, by the act, by which the donation is made to them.' (Art. I, 462.) 'The earnings of slaves, and the price of their services, belong to their owners, who have their action to recover the amount from those

Decisions of courts might be cited to the same effect.

a. S. Carolina, it was held that 'slaves can not take roperty, by descent or purchase.' (4. Dessaussure's hancery Reports, 266, Bynum vs. Bostwick.) In N.

Property, strictly speaking, and traced back to its original idea, is nothing more nor less than a man's

what would be thought of the people of the state of ex York, if its statute books should contain enactions prescribing the allowance of food that should be the Rible.

Act of S. Carolina, 1740. Whereas, many owners

The reader is, perhaps, tired and disgusted with these senseless and ridiculous objections against abolition. Would to Heaven that the nation were tired and disgusted with them! We have only exhibited a specimen of a large list, perhaps fifty or a hundred in number, that are heard every day, and quoted by men of intelligence and information (on other subjects) as though they comprised something formidable, or, at least dethey comprised something formidable, or, at least de-serving a very serious and deliberative attention Take up any one of these numerous objections you please, and just lay it down by the side of the slav. ode, and let it fairly shine upon it, and see how quick-vit vanishes! The simple FACTS of American slaly it vanishes! The simple FACTS of American slavery, one by one, as ascertained by the American slave code, form the proper test or touchstone by which to try every objection, and solve every question which can be raised on the subject; let these FACTS be faithfully imprinted on the memory. And whenever you think of American slavery, think of it as consisting in the legalized existence of these facts. By these facts let every theory, and scheme and objection be tested. When any thing is said of the difficulties in the way of abolishing slavery, conceive of them as difficulties in the way of reversing these facts of the slave code, and then judge how much importance these difficulties ought to hold, in the public mind. Put yourself in the way of learning more of these facts, as they may be presented in future bectures, and more of the duties devolving on you, in relation to them. *The duties devolving on you, in relation to them. 'The RIGHTEOUS considereth the cause of the poor, but the WICKED regardeth not to know it.'

From the Herald of Freedom. ANOTHER WOMAN QUESTION.

So it seems our grave cenatorial lions at Washing ton, have stooped from their high vocation to measure with this stale and hackneyed subject! Did Col. Benton put this ball in motion? No—it was none other than the gallant Senator Buchanan, of the old Keystone—a strange act indeed in him to pay such respect to a ladg's petition. One would think that it might have been mere properly entrusted to the chivalent of the contraction of the chivalent of the contraction of the contraction of the chivalent of the chival alrous Kentucky orator, who discoursed so pathetically in his late speech, of the horrors that must result from women's petitioning Congress—his 'fair countrywomen, who dip their pens in blood' when they ga memorials, praying that slavery and the slaverade may be abolished in the District of Columbia trade may be awonsned in the District of columbia; it will doubtless be recollected by the readers of the Herald, that some few months since, a distinguished young lady from the old world, Americus Vespucci, arrived in this country. Exiled from the land of her birth, she sought an asylum in a country, bearing the name of her illustrious ancestor. She presented a petition to Congress, asking to be admitted to the rights of citizenship, and to be granted a 'corner of land' out of the public domain. Although neither of these could be granted, the honorable Senators took especial pains to display their courtesy-as they certainly ought to have done-towards the 'fair petier' Speeches, full of gallantry and liberality, were made on the occasion. The grave legislators cast down their offerings at the feet of the young goddess. down their offerings at the feet of the young goddess.

Her petition was not, it seems, laid 'unhonored and
unsung' upon the table, nor vilely trampled under Such treatment was reserved for the natio daughters of America-the descendants of the old Pil daughters of America—the descendants of the old Pil-grims—the very constituency of these same patriotic American Fathers. 'It was graciously referred to the Committee on Public Lands—who as graciously made a Report, full of 'lugubrious' expressions of regret and pathetic declamation. 'Madame Vespucci' was an illustrious stranger; and all senatorial squeamish-ness about 'foreigners' must now be choked down! ness about 'foreigners' must now be choked down! It would have been discourteous—nay, dishonorable, to have acted otherwise. The fawning subjects of queen-Victoria might have seen their rivals in our adoring senators. This was all very commendable—not because it was habitual—but on account of the returning sanity which we see larking about it. The Committee in their Report exclaim—' With every feeling of respect and kindness for the memorialist,' &c.! How awkwardly such language sounds when used in reference to subjects of this nature—and in the mouths reference to subjects of this nature-and in the mouths of those too, who spurn from their presence the praycountrywomer daughters of our own free fire-sides. Do daughters of our own free fire-sides. Do our New England 'madames' have all this 'feeling of respect and kindness' extended to them? Does any tongue whisper their praise? Is any senator's hand put forth to bind the laural-wreath upon their brows? 'None, save one only—the Ohio Wilberforce. But let us follow this kind production a little further.

'A descendant of Americus is now here; a young, interesting, dignified, and accomplished lady, with a mind of the highest intellectual culture, and a heart beating with all our own enthusiasm in the cause of American and of human liberty.' This is a marvel-The committee seem to s strain of eloquence! oice as though they had found an oasis in the desert Among all the 'fair petitioners' with whom Congress has been beset, they have at length met with one who should be interesting and 'dignified' and 'accomplished'— with a 'heart beating enthusiastically in the cause of human liberty!' Heretofore, it has been their ill luck, human liberty! Heretofore, it has been their ill luck, to meet only 'old maids'—'silly women'—'deluded fanatics,' whose hearts when 'beating in the cause of uman liberty, were considered as 'beating' out of bir sphere. The Report further goes on to state— -and very 'lugubriously' too—that Madame Vespucci was expelled from her native Italy for the avowal and maintenance of opinions favorable to 'free institu-tions!'—But, have no 'young, dignified, and accom-plished laties' of our 'free' America, been 'expelled' from the halls of Congress for 'avowing and main-taining' similar 'opinions!' And suppose this same 'Madame Vespucci' should retain her notions of free institutions, and should take it into her head another year, to express those notions in reference to a certain year, to express those notions in reference to a certain year, to express those notions in reference to a certain 'delicate' subject, even to our loyal senators; what would be the song then? Who would be able to smother the Italian spirit?—or hold in check our rampant republicanism? How long would it be, ere this 'interesting' young saint—this lover of free instiwould be metamorphosed into a repulsive old plotting anarchy and bloodshed?—But no woman' plotting anarchy and bloodshed !—But no matter—this age has been made acquainted with 'some strange mutations' already. Well, our gallant Committee breathe forth their expiring notes in the following sycophantic strain:—'That her heart is indeed imbued with American principles and a fervent love of human liberty, is proved in her case, by toils, and perils, and sacrifices, worthy of the proudest days of perils, and sacrifices, worthy of the proudest days of antiquity, when the Roman and the Spartan matrons were ever ready to surrender life itself in their coun-

ry's service.'
What a glorious heroine! How many more 'toils our country encounter, before they shall be considworthy of the proudest days of antiquity? How much 'fervent love of human liberty' does it require in them, ere they can receive the mantle of the 'Roman and Spartan matron? Women of America, spurn the insulting libel implied in this aristocratic devotion. Are your reconstructions. devotion. Are you not as noble, as virtuous, as patriotic, as this young 'Madame' from the old world? Does the mother of Coriolanus and of Gracchi, find no counterpart emong you, that all this sympathy and eloquence must be transferred to other lands and other times? But I hasten to a close. I would not treat slightly or discrepatifully the desires. treat slightly or disrespectfully the claims of trious young lady to our sympathy or hospitality. It is not that I love Cæsar less, but Rome more. not that I love Casar less, ess, but Rome more.'
MOSES A. CARTLAND.

RESOLUTIONS

Adopted by the East Fallowfield, (Pa.) Anti-Slavery Society at a stated meeting held in Friends meeting house on the 2d ult., by an adjournment from one o'clock in the afternoon until near eleven in the

Resolved, That Henry Clay's recent speech in the Resolved, That Henry Chay's recent special in the United States Senate on the subject of abolition is unworthy a Christian professor, and dishonorable to the man—its whole tenor is based upon wrong premises liss argument low and contemptible—its reasoning so-phistical, and marked throughout with glaring incon-

Resolved, That the attempt to heap odium upon whom he may be pleased to term 'ultra abolitionists,' by misrepresenting their principles in declaring that they will leap over all the barriers of the Constitution, and resort to any and all means to effect their object, is a gross falsehood, unsustained by the least particle of proof; and we call on him or any other man to show that we have ever as a society professed or designed the overthrow of slavery by other than moral and paci-

Resolved, That his declaration in 'preferring the liberty of his own country to that of any other people, and the liberty of his own race to that of any other race.'—and that 'the liberty of the descendants of Africa in the United States is incompatible with the Atnea in the United States is incompatible with the safety and liberty of the European descendants,—is no less tyranical than the doctrine held by the Autocrat of Russia, or the Algerines; but stands directly opposed to all right principles, and repugnant to the doctrine held forth in the Declaration of Independence, which declares all men born free and equal.

Resolved, therefore, That any abolitonist in supporting a mea with such principles for the supporting a mea with such principles. is incompatible with t

ing a mea with such principles for any office with-ing air, would not only be acting treacherously to the slave, but grossly inconsistent with his avowed principles, and is therefore totally unworthy any longer to be recognized as a friend of the slave.

The subject relative to the late attempt to effect injuriously the usefulness of the 'Liberator' was introduced by the presentation of the following resolutions, which were discussed at great length and adopted.

ed.*

Resolved, That we view with pain the course pursued by a few of our Eastern brethren in their hostility to the Liberator and its editor,—and their consequent establishment of a new anti-slavery paper, up-

* The editor of the Liberator will please give them a insertion in his paper.

on the professed grounds that that paper has deviated from its legitimate objects in suffering the subjects of peace and woman's rights to be discussed in its col-

Resolved, That in view of the objects for which we are organized, and the hazards and perils we have enshamed that any of our friends should so ashamed that any of our friends should so determined-ly oppose the free discussion of other objects equally momentous; when those objects too, are so intimate ly identified with the speedy and bloodless overthrow

of slavery.

Resolved, That an anti-slavery paper conducted upon any other principles than the unrestrained discus-tion of all great moral questions of individual or na-ional concernment, as pursued by the Liberator, is tally unworthy of the patronage of abolitionists.

said, by Mr. Jefferson, to be more intolerable than Resolved, therefore, That we feel bound by the present attitude of some of our friends, to reiterate our opinions hitherto published, of full and entire confidence in our tried and beloved friend Wm. L. Garnison—of mr cardial approbation of the Liberator,—and that so long as its devoted editor pursues his present course, so long shall we abide by these sentiments.

Extracted from the minutes.

J. Fulton, Jr., Rec. Sec'y.

SLAVE BREEDERS.'—A person who stated that he was a citizen of Virginia, came a few days since, into the counting-room of a respectable broker in was in progress, a con-

free labor than by using slaves?

Virginian. Ah! but then there's the increase of the

who make the raising of slaves a regular business. I know one man, Warner Taliaferro (pronounced Toliver) of Gloucester county, who has forty breeding nomen, of whom, for the sake of their productiveness, he takes especial care. A young woman will bring more takes especial care. A young woman will oring more money now in Virginia, if she be preguent, than if she was not. I know a man named Johnson, who when young bought a woman; when he died a few years ago, he was possessed of eighty slaves, the descendants of that one woman. I had an nunt who had two slaves bequeathed to her by a relative. She died a year or two since, leaving seventy-five slaves, the progeny of these two women. The name of the broker can be had at any time by

Truly, Daniel O'Connell was not far from the truth, when he charged the slaveholders with being slave-breeders and slave-sellers.—N. Y. Sun.

A CHEAR JOB.—The Transcript, published at Ohio ty, near Cleaveland, informs us that the Rev. Ex. Gov. Pinney has been lecturing in the Episcopal church in that place on the glories of Colonization. Among other novelties, he is represented as having stated that 'an appropriation of \$50,000 would defend the entire coast of Africa from this pernicious business,' the African SLAVE TRADE. If this is so, we beg that sident Van Buren and Secretary Paulding will no time in engaging the services of Gov. P. to do lose no time in engaging the services of Gov. P. to do persons to represent us at the quarterly meeting, to be the job. Perhaps they can do it, as they have recently held in Boston on the 26th inst.

Resolved, That we rejoice to perceive the organize urnished a salary to the 'Governor General' of all the olonies, with a full supply of 'misssonary' cannon and rifles. At any rate, they may venture for once o 'take the responsibility,' and if Congress won't ay the bill, we will guarantee to raise it by subwithout legal warrant, the pretty sum of \$224, for this purpose, and have not even begun to when he was on the ground, had not got the skill, avail themselves of his proposal, and go on to layish themselves of his proposal, and go on to layish themselves of housands or millions in the old way, their hundreds of thousands or millions in the old way, while the slave trade spins out its duration, like the Boston on the 26th inst. viz. George Bradburn, Wm. Florida war, or the New York custom house, we shall have some hard surmises that somebody is making a nation of the control of

But, seriously, we call the earnest attention of the cclesiastical authorities, and of those whose duty it is o protect the public morals, to the conduct of these everend gentlemen who wander about the country obtaining money under false pretences, which have been so often exposed.

Emancipator.

'No FRIEND TO NIGGERS.'-- A gentleman called he Post Office in — for letters, and attempted to commence a conversation with the Post Master on abo-tion; but the latter said he did not concern himself about this matter. 'So you are willing the slave should wear his chains forever?' 'O, I'm no friend to niggers, I'm a Colonizationist.' Such is the spirit which men in public stations are not ashamed to avow in this boasted land of liberty and equal rights

he Rev. Richard M. Chipman and his people at Harwinton, was last week dissolved by the consociation There had for some time been an unhappy division there and for some time even in unappy wisson between him and a portion of the society, in conse-quence of the active part he was taking in the ques-tion of abolition of slavery, and nearly half of the society had withdrawn from the church; and, if the iation had not dismissed Mr. Chipman, he would

How IT STRIKES A STRANGER '-We happened to be the Liberator and Massachuse one of our public reading-rooms, a few days significant nd seeing several advertisements of men for some which we will be usual prints accompanying them, turned to his of the oppressed.

Resolved, That we view with deep regret the divise Resolved, That we view in the abolition ranks ative country, was a thing entirely unexpected and trange.—Penn. Freeman.

A CHIEF CITY OF THE SOUTH, The Norfolk, Mass democrat, March 16, has a letter from a friend at Mo-ile written in December, 1838, which says: Dissipation prevails to an almost incredible extent.

rink, drink, drink, is the order of the day and of the ight too. It is a prevailing opinion, or at least a ommon saying, that a man cannot live in the South miless he drinks brandy. It would undoubtedly be ust to ascribe less of the prevailing sickness to the imate, and more to strong drink.

climate, and more to strong drink.

'The city of Mobile, with a population of twelve or fifteen thousand, is yet without a public school.

'The Presbyterian church—the osux one—is plain and unimposing in its exterior, but the interior is very splendid. The ceiling is of beautiful stucco work; the

ulpit is so wrought and painted as to resemble a massive pile of light marble: and every slip is a sofa. The cost thus far has been nearly ninety thousand dollars, and it is not yet completed. The salary of him who ministers at this altar, is \$5000. [Of course, no one will wonder that the minister, a following communication, which I hope you will do me the justice to publish. ne subject.]-Emancipator

VIRGINIA WAKING. We have just received informaion from an undeniable source, that a gentleman, a native of a northern state, resident in Virginia, whose suppress for obvious reasons, has recent visit to his friends, and has given them i He also states that the treatment of th aves has been greatly ameliorated since the aboli-

THE REWARD OF NORTHERN SUBSERVIENCY. An in-deligent northern gentleman, now resident in Virgin-ia, writes that he is constantly disgusted with the pro--the more so be avery tone of our northern papers—the more so be-use he hears that tone freely derided as pusilanicause he hears that tone freely derided as pushing cause he hears that tone freely derided as pushing mous by well informed southerners. We have heard this same testimony a thousand times, and from every slave state in the Union. When will northern political men, and above all northern Christians, cease to make New-England a bye-word, and a reproach among those very slaveholders, to whom they are truckling at the expense of all that is valuable and noble in politics, and all that is lovely and pure in restricted.

We have heard much about the cruckty of the slaveholder, and the oppression and suffering of the

COMMUNICATIONS.

NANTUCKET A. S. SOCIETY. Under a consideration of the various important sub

jects now in agitation, and under discussion throughout countered in defence of the great principle of the free our beloved country, with respect to the rights of man, discussion of those objects,—we feel grieved and and the situation of the colored race—in the north, one we feel grieved and and the situation of the colored race-in the north, oppressed and borne down by prejudice and hatred of color-in the south, overwhelmed under the load of that dreadful system of chattelship, which converts a man into an article of commerce, a thing for his owner to do with, and dispose of, according to the suggestions of the unhallowed will of any one to whom he may belong-the endurance of which, for one day, has been said, by Mr. JEFFERSON, to be more intolerable than all the wlongs and injuries which drove our forefathers to recede from the British Government, and endure the conflict of a seven years war: and, actuated by a desire to give to the cause of right and truth whatever

> Resolved, That the time has been, during the pre ent age, when even in enlightened and Christian England, Granville Sharp, William Wilberforce, and Thomas Clarkson, were generally hated for their efforts to abolish the horrible and abhorred Slave-Trade, and were stigmatized with just such appellations as are the abolitionists of the present day on the scrolls of fame can we now find brighter names than theirs.
>
> Resolved. That there are many conscientious Chris-

better off without slavery than with it—and that one owning land could make a greater profit by employing free labor than by using slaves? the polls; that we cannot admit that all abolitionists are bound to vote; yet, we do believe, that it is the Virginian. Ah! but then there's the increase of the aves—that is very valuable.

But the slaveholders do not take that much to the account.

Virginian. That they do. I know several persons tho make the raising of slaves a regular business. I down-trodden have none among these to befriend

Resolved, That the honest, able, dignified and success ful manner, in which our representative, Geo. Brad-burn, Esq. sustained the petition for abolishing all listinctions on account of color, which dishonor the statute-book of our own dear Massachusetts, calls for statute-book of our own dear massuchusetts, cans lor our hearty approval: and we cannot but regret that the Report on that subject, brought in by the judiciary committee, should have been so slanderous, sarcastic, and contemptuous, thereby showing that the sly inu-endo, and the artful rounding of a period are preferred

to the sacred principles of truth, and justice.

Resolved. That we will aid and assist to carry on Resolved, That we will aid and assist to carry on the cause of abolition, by sustaining the State Society, to which we are auxiliaries; and while we regret that there should be any difference of opinion, on minor or pecuniary views, between the Parent and State Exec-utives, we rejoice to see that both parties mingle to gether, and unitedly carry on the warfare; that though they differ, they are not stundered, but that Garrison and Birney, Stanton and Phillips, are found side by side as heretofore, fighting the battle for oppressed hu-

manity, and the rights of man.

Resolved, That in order to sustain the Managers of the Anti-Slavery Society of the State of Massachusetts, whom we believe to have been right in their views in the late controversy with the Executive Committee the Parent Society, we will appoint a delegation of

and rines. At any rate, they may venture for once to the third of the whole to take the responsibility, and if Congress won't pay the bill, we will guarantee to raise it by subscription,—when the work is done. Judge Jay has shown, from Congressional Documents, that our goy, the Philanthropists and Christians, her Clarksons, ernment has already expended, and as Mr. Kendall Thompsons, and her Sturges, are laboring with renewher Philanthropists and Christians, her Clarksons, Thompsons, and her Sturges, are laboring with renew-ed seal, after having brought about complete emanci-pation in the West Indies, to carry it out wherever slavery exists throughout the world At a meeting of the Nantucket Anti-Slavery Society,

he now has. But if our government now refuse to held on the 20th March, the foregoing resolutions were avail themselves of his proposal, and go on to lavish heir hundreds of thousands or millions in the old way, heir hundreds of thousands or millions in the old way, egates to attend the quarterly meeting, to be held in while the slave trade spins out its duration, like the Eoston on the 26th inst. viz. George Bradburn, Win.

GEORGETOWN A. S. SOCIETY. GEORGETOWN, March 28, 1839.

At a regular meeting of the Georgetown Anti-Slavery Society, the following resolutions were unanimous-

Resolved. That this society regret the course pur ed by the Executive Committee of the American

i-Slavery Society, in disregarding the wishes of the Managers of the Massachusetts Society. Resolved, That it is the wish of this Society, that the noney collected in this and other Societies in this tate, should be under the direction of the Board of Ianagers of the State Society.

Voted. That the above resolutions be sent to the Liberator for publication.

ABINGTON A. S. SOCIETY.

ABINGTON, March 20th, 1839. At a meeting of the Abington Anti-Slavery Society, or the purpose of choosing delegates to attend the quarterly meeting of the Massachusetts Anti-Slavery probably have gone and established a new society, and built a new church. We are glad to learn that by society, to be holden at Boston the 26th inst. the following resolutions were considered, and passed unaniagain harmonized.—Litchfield Enq. mously. It was voted to request their publication in

none of our public reading-rooms, a few days since, when an intelligent German of this city came in with his friend who had recently arrived from Europe. The latter in looking over a file of Georgia papers, and seeing several advertisements of men for sale, which we contend, and will prove injurious to the cause

tiend and exclaimed, is it possible that you sell men this country? He had fled from despotism and one here to find the home of freedom, and an adversement of men for sale, as cattle are advertised in his sary concessions, (consistent with perfect liberty.) for that we feel disposed to make an heedul and heess sary concessions, (consistent with perfect liberty.) for union and the furtherance of our holy cause; but, as we cannot perceive the necessity of some of the steps taken by the Executive Committee of the A. A. S. So-ciety, and as we are unwilling to subscribe to any creed, or take any stand except the broad platform of universal and immediate enancipation—therefore,
Resolved, That we still feel it our duty to maintain
with untiring zeal, the Garrison which has been
erected, armed and manned, so long as its broad penlant floats upon its battlements, bearing the 'Emancipation throughout our country'—and so long as its powerful artillery plays with such deadly effect upon its enemies, enlightening this darkened hemisphere with the divine truth, striking terror into the hearts of tyrants, abolishing sectarian and sectional prejudices, and giving to man a true knowledge of his wn dignity.

WRENTHAM, March 22d, 1839. Mr. Garrison,-Having heard much from your patrons, of your candor and willingness to open your columns to both sides of a question, I send you the

Mr. Wm. Harlow, of Wrentham, having more than nce sent out before the public, through your paper, extracts from a lecture of mine on the subject of slavery, published at Pawtucket, in January, 1838, accompanied with his own comments, endeavoring to show that I am 'an advocate for slavery,' I therefore some on a visit to his friends, and has given them had our constant to his friends, and has given them the following in Virginia, in relation to abolition, consequent upon the exertions of the sublitionists at the North. He says that the Virginians are so far from abstaining from the discussion of the subject, that it in fact forms the primary and almost constant subject of conversation: and he fully believes that the friends of abolition there are rapidly increasing, and that slavery will ere long be abolished in Virginia. He also states that the treatment of the visit of the same lecture without any comments, and then let the administration of his, then I presume that all will be able to decide, by the extracts that I shall make, whether I am an advocate for slavery or not. wish you to publish the following extracts from the whether I am an advocate for slavery or not.

'Southern slavery, taken in the aggregate, is a sys-tem of cruelty and oppression. One of the appendages is, in some cases, making merchandize of the bodies of is, in some cases, making merchandize of the bodies of men. Another thing that generally exists with slavery, is, that masters keep their slaves in the deepest and grossest ignorance. And another thing very frequently connected with slavery, is illicit intercourse with the females. Another is, separating parents from children, wives from husbands, and sundering the tenderest and dearest ties of nature. These are things connected with slavery, that my soul abhors. It is spect unjust expel congessive and weighed, and ought

FAIR WARNING. Dr. Haynes, a representative in Congress from Georgia, recently made the following avowal at a dinner table in Washington in the presence of three citizens of Vermont:—Up That 'if the Democracy of the country was able to hold on, a vote bound be carried at the next session to prevent the reception of abolition petitions at all in Congress!

This will be making a true issue. Let the doors of Congress be closed and botted against the people in a manly way. Leave your shuffling, cowardly work of laying our petitions on the table unread, and hurl them back in the faces of freemen at once. Try that experiment boldly, and if you don't hear thunder, we will gness again.—Voice of Freedom.

We have heard much about the cruelty of the slavers, and the oppression and suffering of the slavers, and the oppression they endure; it is the degradation of the moral feature of slavery, to my vision, is the degradation, the prostration and the corruption of the moral man. What is the physical part of man to the moral? What is the loss of liberty and wreck of the mind? What is the loss of virtue and morality? What is the ruin of the body and all earthly happiness, to the ruin of the body and all earthly happiness, to the ruin of the body and the son! The loss of liberty, the loss of property, the loss of his moral gness again.—Voice of Freedom.

should also be made to protect them from violence and overthrow of slavery.' But what of all these pleas in overthrow of slavery.' But what of all these pleas in overthrow of slavery.' But what of all these pleas in a case of plain duty? If it is my duty to use a moral flowed to seek redress of grievances at law. And furlowed to seek redress of grievances at law. And furlowed to seek redress of grievances at law. And furlowed to seek redress of grievances at law. And furlowed to seek redress of grievances at law. And furlowed to seek redress of grievances and on the same; his conscientious scruples to the contrary notwithstanding. And if it is my duty to use a part of her, the master should provide them means and op-ortunities for learning to read, and to acquire so nuch knowledge as will enable them to take care of hemselves, and they should have the gospel preached These extracts I think sufficient to prove whether I

m 'an advocate for slavery' or not.
BENJAMIN OBER.

The following communication, we think, though extremely baneful in its spirit, carries its own antidote If bro. Scott chooses to exhibit himself in this manner to the public eye, we can afford to furnish him with a pedestal upon which to stand. We deem it needless to make any comments upon what he has needless to make any comments upon what he has ritten .- ED. LIB.

G. BIRNEY-POLITICS-NO HUMAN GOV. ERNMENT.

POTTER GARRISON : I did not intend to trouble you any more with re

arks in opposition to your peculiar notions; but the resent posture of affairs induces me to speak again. Birney, Stanton and others, for advancing these senti-I believe you have misrepresented Mr. Birney. I d not understand him to say, that those who could stinctly, and he repeated it-that 'he did not say what should feel it his duty to leave the society. And ory to my mind. If, therefore, I understand Mr. rney correctly. I most heartily endorse the sentinents he advanced. Indeed, how can I believe other- plausible name of peace and non-resistance, NEVER! wise, and be a member of the Massachusetts Anti-Slavery Society? All the members of the society are MEANS sanctioned by LAW, humanity and religion, whether it be by new organizations, or otherwise. effect the abolition of slavery in the United States.' This item of the constitution was quoted by you with strong approbation in the first Annual Report. You also stated in that Report, that the 'doctrine' that the 'free states' have nothing to do with slavery is politically and morally false '-and that 'so long as To THE EDITOR : Your account of the late proceedings of the Massa-God or man in our souls, it could never be true that the chusetts Anti-Slavery Society—as, also, that of your cople of New England were not BOUND to use their correspondent, H. C. W .- is calculated, as I think, to hese fundamental principles of abolitionism! Can it your next paper. e possible that you hold that we are not under a ise both their 'moral and political power' to accom- quiredplish this object. Under these provisions we became members of anti-slavery societies. To abandon 'politial action ' is, therefore, as REAL a departure from the FRANCHIEE. fundamental principles of abolitionism, as it would be to abandon 'moral action.' The doctrine that it is the doctrine that it is the clective franchise, were to consult me, as to the

To show that the fundamental principles of abolionly necessary to advert to the Declaration of Sentinents and the Constitution of the American Anti-Slavery Society. In the above named declaration and onstitution, WM. LLOYD GARRISON said, in December 1833, that there was, at the present time the HIGH. EST OBLIGATIONS resting upon the people of the ree states, to remove slavery by moral AND POLITI-CAL action, as prescribed in the Constitution of the U. States'-that 'we owed it to the oppressed, to our felow citizens who held slaves, to our whole country, to osterity, AND TO GOD, to do ALL that is LAWFULLY our power to bring about the extinction of slavery,' o influence Congress in a constitutional way, to put an end to the domestic slave trade, and to abolish slavecome under its control, especially in the District of Co-Such is the doctrine of the American Ant Slavery Society,-such was once the doctrine of the Liberator. And if you are not now satisfied that, acording to the terms of our anti-slavery compact, all der 'obligations' to 'use their political power for the emoval of slavery.' I may hereafter find you a chaper from your own 'doings and sayings,' as brought to iew through the columns of the Liberator, which will obly contrast with your present no government notions which you have expressed in the following language: We 'repudiate ALL human politics,' [i.e. 'the science f government']- acknowledge allegiance to no huiples to all existing civil, political, legal, and ecclesistical institutions.

If, in the language of anti-slavery declarations and nstitutions, we are under the 'highest obligations' nscience may not let him pray-another's con- complishment. ience may prohibit his observing the Sabbath; another may be so fearful of the influence of priestcraft, as nevr to attend public worship; and that from conscieninister. He says he cannot conscientiously set his me to require. slaves at liberty, believing they would be worse off. But would you not thunder in his ears, 'away with

g alike upon all men, the plea of conscience to the those who hold to the exercise of the elective franchise,

dency of much of southern slavery. The great major-icontrary notwithstanding. You have censured anti-abity of slaves are reduced to the lowest moral degrada-iolition ministers and christians, and most justly, for reion; they are lost to all moral sense and obligation, fusing to take sides with God's suffering poor, when through the abuse of their masters.

'Now it is well known that slavery is upheld by law, and if it is ever abolished, it must be done by leglaw, and if it is ever abolished, it must be do notwithstanding. And if it is my duty to use a part of my lawful power against slavery, it is my duty to use the whole of it in that way. And what is my duty, in this respect, is your duty, and that of every other man. Whether you feel it to be so, or not, does not alter the facts in the case. We are to be judged, not by our feelings, but by the eternal rule of right. This is the doctrine you preach to slaveholders and anti-abolition ists and by it you must stand or fall.

I supposed, at the time of our annual meeting, that these were Gerrit Smith's views; but if I go further than he does, I am satisfied I do not go further than that I am not only fully of the opinion, that it is the moral duty of abolitionists to vote right when they go to the polls, but that it is equally their duty to go there and use their political power for the overthrow of slavery; and it will take stronger arguments than I have yet seen in the Liberator to convince me to the contrary. Most willingly, therefore, will I take my share of

the opprobrium which you have heaped upon Messrs. ments That I shall receive rough treatment at your hands

and not understand min to say, that the society; but I did for this communication, is no more than I expect; and nderstand him to say exactly the opposite. He said no more than I am prepared to meet. Whether you answer me by sophistry or argument, by abuse or thers should do;' but for himself, he said, if he had kindness, or by silence, it is all the same. I esteem ners should no; but for interest, he was and love you still, though I thus speak—but I love the cause too. In using your moral and political power to the reasons he gave for this were perfectly satisfac- exterminate slavery, you shall have my hearty co-operation and support : but in going against all political action, as well as all human governments, under the In conclusion, I will say, that I am fully prepared to

go for what shall appear to be the best method of buildunder a most solemn pledge, 'to endeavor by ALL ing up the anti-slavery cause on its first principles

Yours for the abolitionism of 1833-4.

LETTER FROM JAMES G. BIRNEY.

Andoven, April 2, 1839.

ral and POLITICAL power to overthrow slavery make a wrong impression, as to the course of myself n the United States.' These sentiments were sanction. and others in relation to the duty of voting. I might d by the board of managers. But now it would justly complain a little of this-because of the care I em, that in your opinion, it has become true that the took, during the debate, to correct both of you, whilst people are nor bound to use their political power to attempting, in your replies, to make the same impresverthrow slavery; and Mr. Birney and Mr. Stanton sion on the meeting. But I do not-contenting myself re severely censured by you because they enforce with asking you to give this communication a place in The single point before me, in the debate, was-

ral obligation to fulfil our solemn pledges, or take whether the Constitution of the Am. A. S. Society em urselves away from them? And yet you are sur- bodied the best means of securing the end in view, but orised and thunderstruck, because Mr. Birney said he what were the means it had fixed on. It was simply elt bound to use his political power for the abolition the interpretation of that instrument according to the of slavery, or leave the society! We have all along received principles of interpretation. Guided by these, neld that abolitionists were under an 'obligation' to I came to the conclusion, that the constitution re-

1. MORAL ACTION-by means of speech and the press. 2. POLITICAL ACTION-mainly, through the ELECTIVE

In my remarks, I said, that if one, whose conscienas old as the 'no government theory,' which was born propriety of his joining the Society, I should be bound about the 20th of September last, though it 'cast its to tell him, that he had not the qualifications required by the constitution, and therefore, ought not to subscribe it. So, also, of one who on the same ground, should To show that the fundamental principles of aboli-ionism require political as well as moral action, it is not necessary to advert to the Declaration of Senti-ply necessary to advert to the Declaration of Sentifellow citizens of the sin and unprofitableness, in every way, of slaveholding. For if one of these modes may be rejected, so may the other; and we might thus find ourselves an Association having a proposed end with out any precribed means for attaining it-which, in my view, would render the act of associating uscless.

I am at a loss to perceive why such a constructio of the constitution should strike H. C. W. as 'entirely new;' for he has stated, in the conclusion of his article that it was the 'attempt to make voting at the polls the great test of an abolitionist' which has originated the existing difficulties. Nor do I see why it should excite 'great surprise,' especially in such as insisted, the very ry in all those portions of our common country which next year after the adoption of that instrument, that abolitionists ought not only to vote-but to vote as abfrom distrusting the correctness of my construction. Slavery Society,—such was once the doctrine of the Mass. Anti-Blavery Society, and of Garrison and the Liberator. And if you are not now entified that a

will not consent to it ._ In the debate, I stated, that I would be among the our members who have the elective franchise are unrefused, because of conscientious scruples, to use the elective franchise. Whilst I expressed myself willing to leave it entirely with himself, whether, under such circumstances, he would continue in the Society, or leave it-yet, I thought it an unworthy attempt in any new sect, which might spring up among the abolition ists, to bend the constitution to suit their peculiar tenets man government '-but shall 'assail' or 'apply prin- of its adoption. I offered no hindrance to their acting -tenets which were wholly unthought of at the time in favor of abolition according to their own principles. This I regard as neither 'despotic,' nor as 'trampling on the rights of conscience, or the liberty of action.

Your correspondent, H. C. W. says he is informed -are 'bound,' &c. to use our 'political power' for the extinction of slavery,' it is certainly our pury to do on the matter in hand the same opinions I expressed. o. If we admit this, the question will arise, whether I do not know what their opinions are-if they have be a moral or an immoral duty? To ask the quest formed any-as the subject has not come before the ion is to answer it. To all who believe that human Committee since I have been a member of it. I spoke overnments are agreeable to the will of God, there only for myself. In the same manner, I now speak be no more doubt but that the exercise of the for myself only; and without intending by what I say ight of suffrage in relation to the abolition of slavery to commit any one else, I take this opportunity, as I as much a christian duty, as is the offering up of cannot anticipate any other more favorable, to give it rayer to Almighty God. To prove this self-evident as my deliberate opinion-that the progress of the anruth would require as many arguments as to prove ti-slavery cause has been greatly retarded every where, hat the sun shines in a clear day. And if it is my duand especially in New England, for the last year or y to pray, it is your duty to pray; and if it is my duty two, because it has had to move under the weight of We both have the other questions not necessarily connected with it. ame rule of life, and shall both be judged by one law. FROM EVERY ONE OF THESE -without pronouncing at falk 'about conscientious scruples' in a plain case of this time as to their merits or demerits-it must be aty? Is the law of God mutable? Can we avoid all WHOLLY RELIEVED; -so that EMANCIPATION shall stand sponsibility by the plea of conscientious scruples? out before the community single and alone. Unless we can be justified in neglecting one plain duty from this be done-and speedily too-it will soon be made s pretext, we may, on the same principle of reason- clear to the discerning, that we are not the men appoint ng, be justified, in neglecting every duty. One man's ed by Providence to conduct this cause to its full ac-Respectfully yours, &c.

JAMES G. BIRNEY.

P. S. In the course of the debate, I intimated the us scruples. Some men's consciences teach them inclination of my mind to support such a change in the that they have no need of the Bible-that its place is constitution, as would suit the views of those who reapplied by immediate revelations. Again. Others, fuse to vote, should the subject be duly submitted, at , who hold that they are perfect, can have the next meeting of the American A. S. Society. The their spiritual wives (!)-thus breaking down the sa- same thing was more distinctly stated to a friend who cred enclosures of the marriage relation, and opening is a member of the Massachusetts Board of Managers, the flood-gates of adultery! Indeed, there is no end the day succeeding the adjournment. I take this octhese 'conscientious scruples.' The slaveholder casion to sate, that I shall hold myself free to act on has them, as well as you. He is perhaps a deacon or that occasion as the good of the cause shall seem to

REMARKS.

such conscientious scruples, and set your slaves at Our friend Birney, it seems to us, does not in his exliberty this moment ? And in this, I think you would planation show that we have misinterpreted or mis do right; though his scruples might be entitled to stated his remarks at the quarterly meeting. He quite as much respect, perhaps, as those of a man avows it as his conviction, under his own signature, whose conscience will let him, nay enjois it upon him, that those who cannot go to the polls, are disqualified to use his influence to break down 'all existing civil, from becoming members of the Anti-Slavery Society; olitical, legal, and ecclesiastical organizations'- and, consequently, that those who are now members hus introducing anarchy and opening the flood-gates of the Society, entertaining the same conscientious of all manner of crime, under the pretence of advanc- scruples, ought in fairness to withdraw from the same!

ing the government of God, through peace and non- In whatever has been written about the duty of abolitionists to carry out their principles at the polls, we The fact is, there are certain great principles, bind- are persuaded that reference has been had solely to

We do not believe it has been the design of to despise, or ridicule, or trample upon the of any abolition brother, in this matter, in the spirit of Orange Scott, as exhibited in or

Mr. Birney says that the 'peculiar t on-resistants, in regard to political wholly unthought of at the time of the ad-Constitution.' True, so far as a large ma who subscribed to that instrument were but not true in regard to individual me we believe that any one of the signers in person would be disqualified from rem ciety, who should come to the cone follower of the Prince of Peace, he could n politics. Such an idea never entered our e are quite certain. It is of recent orig a very bad origin. Its design is well Massachusetts.

Mr. Birney is not certain that, at the new sary in New-York, he may not be wil such a change in the constitution as w views of those who refuse to vote. If he of that instrument is to be enforced by indeed ' such a change,' in order to see action, will indeed be indispensable

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It seems, according to our friend, that slavery exists, abolitionists are bound men of one idea.' If not, what is mean guage, that 'emancipation must stand anmunity, single and alone '? Does it a ery attempt to coerce the consciences of ah by an arbitrary construction of the cor e put down? If so, we say amen. What other questions,' from the weight of which slavery cause must be relieved, or it will a ecomplished? We want to know precise questions are, for which the cause is no sponsible, and which are so pernicious tigation. What abolitionist, who writes o sponsibility, is under an obligation not thoughts, as a man and a christian, on any ject (unless it be popular!) besides liscussion of the Peace question, by abola foreign to their enterprise, or out of place in f of the Liberator? Then what is implied in the ing sentence contained in the constitut ent Society ?- This Society will NEVER in ountenance the oppressed in vindicating the by resorting to physical force.' Is our fre Tappan, of New-York, deserving of official tor having counselled us in the Liberator, one as follows :- Is it not now a very suitable i cuss, in the Liberator, the Peace question or feel anxious that this important qui FULLY discussed in your paper. It can be done out offending any of the readers; and I believe onsts generally, on both sides of the one nose who think they are at present on penh would rejoice to see the arguments, for and an nor for an, that, in 183 the people of the f on the Peace question.' Again: Is Mr. Biner vor of prohibiting anti-slavery women from an participation in our public meetings? We tur

TO 'H. C. W., ' alias HENRY C. WRIGHT. DEAR BROTHER :

I know you would not intentionally mis at, in your communication in regard to the Quarterly Meeting of the Massachusetts A. S. lished in the last Liberator, you put me in a which I did not myself assume. You say, that o occasion, ' James G. Birney and Henry B. Sta ed that no person could consistently become member Society, [the American,] unless they believed it an duty to go to the polls and vote.' Mr. Birney m for himself. I'decided no such thing. Dur prof, I was not pe cussion on Tuesday evening, it was asserte had urged, in public addresses, that it was a r duty for abolitionists to go to the polls and v that this had caused dissentions in the ar ranks. In reply to this, I stated that, even if I vanced such doctrines, I was borne out in ome of the earliest and most prominent ale Reference had been made to the opinions of V Goodell, to sustain the other side. I referred and also to Wm. Lloyd Garrison, in proof of m ion. Having the 4th volume of the Liberator w I read from it the following extracts. I accom heir reading with explanations something like

In the fall of 1834 Abbott Lawrence was not nation to represent Boston in Congress. Walker was also in nomination. Several aboli addressed Mr. Lawrence a letter in regard to his oncerning Slavery in the District of Columbia enting on his reply, Mr. Garrison, in the Liber vote as conscience to far we respect likely to go still f an light shall brea the professed and to meddle wi November 8, 1834, said:

THE ELECTION-MR. LAWRENCES LETTER.

It is certainly a singular, and not very creditable the people of New England, with all their p hostility to slavery and their desire to see ed, have never interrogated themselves for their suffrages, whet would endeavor to effect a spet throw of the foul system in the and in the Territories of the should be paramount over all others until the nation, as a nation, ceases to desh. * * But this apathy is and very soon, the all absorbing que will be,—'Will you vote for the introduction of the country and the portion of the gress has exclusive jurisdiction wer given to this question, will hinge the British people to guide us in this no bles of the two houses of parliament gr bles of the two houses of parliament gn a session, beneath the weight of petitio shment of colonial slavery; but these isnment of colonial stavery; but mees unheeded, because no effort was made to men to put away that evil and bitter if the moral influence of the nation was pa a political medium—and slavery received blow at one? blow at once.'

[Mr. Garrison then comments upon the

Lawrence, and says:1 We have taken no pains to ascertai is regarded by our abolition brethret Doubtless some of them will, on the whole o vote for Mr. Lawrence. As for o give a decided preference to another field, viz. AMASA WALKER, Esq. he is publicly known to be a thore promising abolitionist, upon whose reliance may be safely placed, and wh pects, and for many weighty r iumphant vote. Conceding faither enevolence of heart to Mr. Lawrence is almost a stranger to the Antiy; and we therefore choose to who is an acknowledged aboli all great moral questions displayed som

ty as AMASA WALKEK.

These remarks we make upon our indivisibility, presuming that abolitionists will independence of thought, of choice, and this particular, for which they are sign heir movements.'

Mr. Lawrence was elected. It was the colored citizens of Boston gent votes for him. This called out from M etter addressed to them, which conta ing just sentiments. It was dated Dec. and published in the Liberator of Dec. 206 give parts of the letter only.

POLITICAL SUGGESTIONS. TO THE COLORED INHABITANTS OF BO

WE do indeed olitics—not made up of this or ation, but of all who fear God mation, but of all who fear God and see mandments, and who sincerely desire to see and relieve the oppressed. I know it is a many professedly good men, that they meddle with politics; but they are cherishin, which, if it do not prove fatal to their owners.

With regard to Abbott Lawrence I respect honorable man and an enterprising men he had no claim upon you for your votes, was not at all satisfactory, nor such an abolitionist would have written. Moreover another candidate in the field, who was a mother candidate in the field, who was friend and advocate, known openly as such friend and advocate, known openly as such I gave him my vote on the ground of ham gave him my vote on the ground of his ce, benevolence and religion; and I t alued your own welfare, he ought to harr votes. It is true, had you all vote out on the property of the property o your votes. It is true, had you an your would not have been elected; but your that ground, would have told well for h you, and increased the probability of his

en the design of any n Besides, it is our duty to throw our ample upon the en and again, until we succeed; for in ood work, we shall reap in due season, this matter, in the styl

peculiar tenets of political action, time of the adoption as a large majority of rument were cone dividual members. the signers imagined the led astray, in consequence tes, I would advise you to examine and from them all select such as you know or believe are most rards you as a people. This is not selfishness, but the presentation of u owe to yourselves, and to your whether bond or free. The foreer entered our own min of recent origin, and also ign is well understoo not be willing to 'supp

WM. LLOYD GARRISON

Dec. 18, 1834. other similar articles, induced 'A write to Mr. Garrison, expressing the hope litical suggestions" or other politics might into the Liberator hereafter, which Mr. G's pen, the following notice in or of Dec. 27, 1834.

who hopes, 'that no "political sug-itier politics, may find their way into ereafter,' will be surely disappointed. said little or nothing in reply to ous outery which have in and industrials the pre-slavery party, respecting the alluded to in the Declaration of the alluded to in the Declaration of the avery Convention: but in our next take up this subject, and tell slaveonizationists, and all others, with our elective franchise, to impious system of slavery, penned by us, we presume give an exposition of its doc-DIATE EMANGIPATION of the slaves and the Territories, is to et of Columbia and the Territories, is estated in SALLOT BOARS, in the choice invest to Congress: and that no man who her will receive the votes of conscientious at abbittomsts, for any station in the gift seepcially for the Presidency of the were all the extracts I read. I might have

an hour in reading similar sentiments from source. But, 'the fifteen minute rule' did it. In view of the extracts, I 'decided ' nothegard to membership in the American A. S. You will recollect this; and, also, that I re that I read these extracts, not to prove that urison had changed his views on 'political acor for any invidious purpose, but simply to hat, in 1834, leading abolitionists held not only were the highest obligations resting upon the free states to remove slavery by mor sincal action,' but, that voting was a part of

on contemplated. dated, you will remember, that there was on which induced me to read these exbeing of a personal nature, I had suffered it thatle influence. It was this. In the course earks on political action, made at the aning of the State Society, in January last, I hat Mr. Garrison had stated in the Liberator fell of 1834, that he should east his vote for dher. Mr. Garrison interrupted me, declarrion was false, and challenging me The next day, when I came forward with the Liberator, and offered to read the not permitted to do so. I took no further affair-nor should I have done so, had no Tuesday evening afforded a convenient apportunity to vindicate myself from ze of falsehood. Is not this a fair statement se on the occasion alluded to by you? ours for Anti-Slavery principles and measures

H. B. STANTON

REMARKS.

ophecy, that the all-absorbing question at the aid be. Will you vote for the immediate abo dayery ' &c merely had reference to the natarse of events, in a political community gradu-

sed of a christian party in politics was upon the party subserviency which is manievery election, to the sacrifice of every prin ice and humanity. So far as men are enburst the degrading shackles of party, and science and duty seem to them to require we respect and honor them. Such men will be 20 still further, and take a still higher stand, break in upon their minds.

eddle with politics,' and whom we charged enshing a delusion,' were not non-resistants, who maintain, in theory, that governments y pains and penalties, a standing army and accordance with the spirit of the gospel fase to assist in the choice of rulers, leaving ate and vile to control the election. Their is, not only that they do not lay the axe out of the tree, but that they do not act up to principles. Such men are truly deluded, if use that their conduct is not pernicious and

political suggestions to the colored citizens of we concede, were written at a time when our s imperfect as to what was really involved in ting men with governmental authority. at however, that we would much rather see brethren improving their political rights eges, than lost to all considerations of their 7th their white fellow-citizens. But we Christ Jesus,' whose kingdom is not of this d to know that they are kings and priests A Christian is the highest style of man that men should be sober than drunken; desirable that they should have even an arvernment, than that they should live in a marchy. But, to be in a sober condition is mption; neither is any government fice to be compared with the government which brings into captivity every thought to dience, and makes its subjects free indeed. octineal cant and lugubrious outery' of politicians and crafty religionists, against tion a question at the ballot box, we shall buke and expose on all occasions.

or recollect the words we used at the annual s attributed to us by Mr. Stanton. Of one he certain : we did not intend to bring 'the schood against him. It was our impreshat time, that we had not voted at the polls aned the Declaration of Sentiments in Phil December, 1833. Had we not explicitly Liberator, that we cast our vote for our end Amasa Walker in 1834, we should still lous on this point, (which, by the way, is of consequence)-for we cannot even now remy thing about it. All, therefore, that we s, that whereas we were then blind, now we greatly do we rejoice in the light.

is parade of quotations from the files of the cui bono ? This paper has never been any anti-slavery society. The question at is or what has been our individual opinion the use of the elective franchise-but those who decline mingling in politics, for sake, are henceforth to be regarded as ed from joining or remaining in the society. signers of the Anti-Slavery Declaration of we know of four, at least, who have not polls since that was written-George W. suel J. May, Isaac Winslow, and Evan now deceased.) According to the forced confor put upon that instrument, they are rechists, and unworthy to remain in the ery Society! They set their names to an eclaring that slavery must be overthrown al and political action '-they do not go to the they are not genuine, thorough-going absis, but have departed from the old standard!!

ALLEGHANY Co. Pa. March 16, 1839. My BELOVED BROTHER :

Some of our abolition papers are getting so silver ned, that a blast of truth, sounded through a ram's horn, will not readily find a passage through their col umns. I sent the following communication to our Christian Witness,' but it was rejected as unsuitable! True, the language is strong and forcible; but it right that the pro-slavery, anti-abolition, and dumb parhought of them by some respectable and honest men, 26th instant, the course which your Board of Manawho make no pretensions to religion The writer is a gers felt in duty bound to pursue, in protesting against worthy and much respected man in Ohio. He has la- the abrupt termination of the relation heretofore sub bored extensively for the promotion of our holy cause, sisting tween the Parent and State Societies, by the and all at his own expense. He entertains feelings Executive Committee at New-York, was sanctioned of high respect and regard for those ministers of the by an overwhelming majority on the part of the delegospel, who give evidence of their faith by their gates in attendance. We are grateful for this new exworks.'

stand by you, and your paper, in every assault. I upon the Commonwealth. have noticed the late contest with astonishment and Liberator, to be read in after ages. I must not enlarge, more than half of that sum! Surely, instead of a dim but give a copy of the letter referred to. ' ____ Omo, Feb. 17th, 1839.

My DEAR PRIEND :

specting two of my professing neighbors. The Baptist she did in 1837! eacher still appears to know the justice of our cause, Under these circumstances, the Board feel solicite that I have ever taken the name of God in vain, by the money will be obtained without difficulty. epth of my soul, that a just God will damn such hypo-Owen and Fanny Wright, and their thousand coadjuer, under the cover of friendship, stab it to the heart. great degree involuntarily led to ascribe their conduct and grow fat on the sacrifice of hecatombs of their fel-

grossly ignorant, and unwittingly are of the devil.

tion of the above letter, and apply it to themselves? minor importance. 'Let every man be fully persuad-Certainly not. Who then will be angry? Those per- ed in his own mind.' The main point is, to redeem sons only, to whom their conscience says, 'Thou art the pledge. Let it be book the man.' They whose righteousness does not exceed In behalf of the Board o the righteousness of the scribes and pharisees, may chusetts Anti-Slavery Society, gnash with their teeth. And are these the men, whose lender sensibilities are to be spared, while they consent that the demon of slavery shall with his iron hoof trample down, and destroy the souls of millions? Z.

TO ABOLITIONISTS.

Dorchester, March 30, 1839.

1. Be careful how we criminate or censure the mo- i. e. a transfer from the columns of one paper to the

partial decision and act accordingly. source, and try to prout by it.

he members suffer with it. S. In every thing by prayer and supplication, let FAIRHAVEN FEMALE ANTI-SLAVERY SOCIETY. The

and harmony would prevail among abolitionists, and Treasurer; Mrs. S. Allen, P. M. Bates, M. C. Wood, hey would in deed and truth be a terror to evil doers. B. Hitch, and H. Tripp, Executive Committee. We

York, explanatory of his course at the late quarterly whole, would seem invidious; and consequently we umber, but shall find a place in our columns next cumstances, and when they contain something of unu-

BOSTON. FRIDAY, APRIL 5, 1839.

THE IN

APPEAL OF THE BOARD. To auxiliary anti-slavery societies, and abolitionists genera ly throughout the State.

Boston, March 30, 1839. BRETHERN:-At the regular quarterly meeting of ons in the cause of God's poor, should know what is the State Anti-Slavery Society, held in this city on the I am thankful, my brother, that the Liberator still dence, we surely could not and ought not to hold our es, as the vehicle, almost the only vehicle for truth in present responsible situation. Possessing it, we may very form, and on every theme, though chiefly devot- calculate upon your united and hearty co-operation in ed to the cause of the captive. I am thankful that every measure which is calculated to advance the inyou have faithful brethren, yea, and sisters too, who terests of the anti-slavery cause, and to confer honor

However hasty, indiscreet, or peremptory, the Exec grief. I think it possible that some may honestly, and utive Committee of the Parent Society may have been, without any feeling of opposition to you or the Libera in their treatment of the Massachusetts Society, their tor, think it desirable to have another paper, and to-conduct does not fairly exonerate you from redeeming wards such I fear you have been too severe. Two hings have greatly surprised me. 1st. That dear last, by your Board. It may, and undoubtedly will anton should dare to make it a christian duty to go to have the effect, by exciting feelings of distrust and he polls! Here, our best and noblest abolitionists, or alienation, to discourage effort, and prevent those libat least some of them, are to be found among the old eral contributions which otherwise might have been ide Covenanters, who will not, as christians, go to the made. In that case, the blame will measurably rest polls; and sure I am, had such a rash dogma been with the Executive Committee. But there are certain arged at our Convention, the Covenanters would have ly good reasons, above all personal considerations, or eff the house. I love dear Stanton from personal the strict observance of a formal relationship between mowledge, but still more for his abundant labors; but the two societies, why Massachusetts should be faithhope he will be more modest, and not take upon him dictate to the consciences of others, unless he has a great struggle for liberty and the maintenance of hu-Thus saith the Lord' for his authority. 2nd. A. A. man rights, (as she was in the days of the Revolution,) Phelps-what shall I say of him? Formerly, his the pioneer State-the first and foremost to lead th ame in my mind was associated with every thing that way in battling with the bests of tyranny. No other 'lovely and of good report' in our cause. But, O, State in the Union may be expected to excel her in lib what letters he has published in the Liberator! Not erality, in zeal, or in devotedness to the cause. If she only are they cruel, but cruelty itself. He tries to in- falter, who else will go forward? In the eyes of the flict the deepest wounds, and evinces a pleasure that he enemies of emancipation, her contributions to the genhas done so. What a mercy for him and others, that eral anti-slavery fund will be the true test of her interhe was not a slaveholder! Had he a self-approving est in this great and glorious enterprise. From May 1, onscience, he need not have written as he has. If he 1837, to May 1, 1838, she put into the treasury of the e a true christian, as I hope he is, I believe the deep- Parent Society upwards of \$10,000. From May 1, est blush of shame and sorrow will yet mantle his 1838, up to the present time, (within five weeks of the cheek, that he has left such letters on record in the completion of another year,) she has contributed not inution, there should have been an enlargement on her part, on the score of liberality. Surely, the Board of Managers were not rash in supposing that she would Your kind letter was most acceptable. You enquire do as much to sustain the Parent Society in 1838, as

and does nothing against us; but, as you say, loving -for the reputation of the State, the advancement of the praise of men more than he fears his God, he still the anti-slavery cause, and the relief of the Parent tands off. He has openly expressed but little pity for Society, now deeply involved in debt, in consequence the slave. The English Methodist preacher has not of relying upon the prompt redemption of pledges not epented-he is rather calling on others to repent. yet cancelled by its auxiliaries,-that an immediate, These things are the greatest trial of my life. You VIGOROUS and UNITED effort be made by the various ow I am not a professor; neither am I a despiser of anti-slavery societies in this Commonwealth, and by ny thing that I can call religion : but to see men pro- individual abolitionists, to raise the sum now due, and essing to be Christians, who do not love their breth- to become due on the first of May, to the Parent Socin unless they are as rich as themselves-to see those ety. It is true, the time is short, and therefore the who despise the poor, down-trodden slave—to see those greater the necessity for prompt and efficient action, in who, like the dog in the manger, will neither help the ppressed, nor allow those who would-I say, to see five weeks intervene before the expiration of the year. e men ranting about their religion, proclaiming Brief as is the period, it is long enough, provided there with loud voices their own righteousness, and compassing sea and land to make proselytes, is to exhibit to me
ry abolitionist, every society, to say, resolutely and uman nature in its most odious character. I know heartily, it must, it can, IT SHALL BE DONE; and profanely swearing; but I feel, from the uttermost character of the State Society will thus be honorably depth of my soul, that a just foot win dame seem of the pledge they made, and a new impetus will be givering in the souls which they shall destroy by beget nation in the souls which they shall destroy by beget ety, no individual, wait to be visited by a financial agent. In such an emergency, every man ought to be Owen and Fanny Wright, and their thousand coadju-tors, are innocent when compared with these self-styled every town its own agent. The women of Massachumen of God. The first attack religion openly; the latmanifested by one of their number, who is in humble Every thinking man, who comes to the conclusion that such men are what Christianity has made them, is necessarily an unbeliever; for there is no faculty of others would come forward and co-operate with her. necessarily an unbeliever; for there is no faculty of the soul which can ascribe such a work to God; and was a sure token that they are ready to meet their the soul which can ascribe such a work to doe, and the prevalence of such men claiming an almost exclusive right to the Christian name, we are in a be done, can be done, is a familiar maxim. The to their re ligion. So far as I am concerned, I would to be paid immediately, and IT CAN BE PAID. money due from this State to the Parent Society ought as soon join the most ignorant savages, and set up a Let every abolitionist, whose eye is fastened upon temple to the worship of the devil, as to join in such this appeal, resolve that if it be not paid, no part of the pretended sanctity—a sanctity which can sell one man blame shall rest upon his shoulders. Let every societreasury of the Lord, the image of the Most High God, not the kernels that the image of the Most High God, - Many hands make light work.'

low-beings! So much for these worst enemies of God and man. Yours &c. E. N. The medium through which the money shall be for-On looking this letter over, I fear I have in warded to New-York, it is, of course, optional with dulged in stronger expressions of hatred to hypocrisy, contributors and societies to designate. The Board, than are justifiable; leading, perhaps, to a conclusion, however, would with deference suggest the propriety that I have some particular dislike to my neighbors. of making the treasurer of the State Society, (H. G. Not so. We have had no private quarrels, and my language is intended to apply to hypocrites in general; and I regard all such who pretend to be converted men, and yet hate their fellows;—or else they are paid over to any agent of the Parent Society, it is recommended that the society or individual, contrib it, obtain from him a promise that it shall be given Now I ask you, bro. Garrison, would the faithful into the hands of the State treasurer, who will forward aisters of Jesus Christ be likely to mistake the inten- it to New-York without delay. This, however, is of

In behalf of the Board of Managers of the Massa-FRANCIS JACKSON, Pres

WM. LLOYD GARRISON, Cor. Sec'y.

THE CRADLE OF LIBERTY. The second number of this paper will be issued tomorrow, containing Goodell's first lecture on slavery, &c. and hereafter published regularly every Saturday In view of the magnitude of the work devolving on The prospect of an extensive circulation is flattering. politionists, and the unhappy collision now existing Our Haverhill anti-slavery friends have set a good examong some of them, it is highly important some plan ample to other places in subscribing for 100 copies. should be devised, or some means and measures resort. Certainly, so cheap a paper leaves those persons withed to, that will conciliate the feelings and acts of every out excuse, who have pleaded that they were too poor true friend of the bleeding slave. For this purpose, and this only, these thoughts are expressed, with a hope that some better heart and more competent mind matter given in its columns)—or that they did not ill bring forward the matchless specific to heal and wish to patronise a paper which was not wholly aboliweeten the bitter waters of Marah. I will, however, tion in its character. It must not fail to be understood, hrow out a few hints for the express consideration of that the Cradle of Liberty will be made up of a portion of the anti-slavery articles contained in the Liberatorof the other. It is thus only, that we shall be enabled 2. Be not hasty in judging or condemning the nets to put this sheet at so cheap a rate. We feel and have no personal interest in its success, aside from the dis 3. Hear both sides, and then, if necessary, make an semination of light and truth. A very short time will determine whether there is really a demand for it, suf-4. Be willing to receive instruction or reproof from ficient to warrant its regular publication. It is not intended to be a substitute for the Liberator, or to inter-5. Be forbearing, loving, patient, and yet firm and fere with the circulation of this paper in the smallest degree; but mainly to assist in preserving the integri-6. Be willing to differ in matters of religion and pol-ty of the abolition enterprise in this Commonwealth, and, if possible, to induce many to become readers of a cheap anti-slavery journal, who are now but slightly, one member of the abolition household suffers, let all if at all, interested in this great subject.

your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.'

If the last mentioned (though not least) suggestion should be universally and practically athered to, peace and harmony would prevail among abolitionists, and Treasurer; Mrs. S. Allen, P. M. Rater, M. C. Wood; Mrs. Betsey Hitch, and harmony would prevail among abolitionists, and That this may be the case is the sincere desire of your omit the annual report, in accordance with the rule amble correspondent, S. B. which necessity has compelled us to adopt in relation to all the reports of local societies. To publish them The letter of our friend Lewis Tappan, of New all would be impossible; to publish a part and not the neeting, was not received in season for our present make it a rule to publish none, except in special cirsual interest and importance.

THE ANTI-SLAVERY ORGANIZATION. The grand design of the anti-slavery organization emancipate twenty-five hundred thousand of our Meeting of the State A. S. Society, sustaining the untrymen now held in bondage. For this purpose, course of the Board of Managers, the Massachusetts t was essential that there should be a union of persons who, however opposite or diverse in their views and celings on other subjects, should agree in sentiment as

o the nature of slavery, and the consequent duty of

mmediate curancipation on the part of the slavehold-

The fundamental doctrine agreed upon was, that slaveholding, under all circumstances, is a crime against God, and therefore ought to be repented of and forsaken without delay. This furnished common ground, upon which members of every sect and of very political party,-of no sect and of no party, as could meet fraternally, and co-operate together n the single object of undoing the heavy burdens, nd letting the oppressed go free. Hence, it was of ittle consequence, who presented himself for member-ship—whether Jew or Gentile, Presbyterian or Baptist, Trinitarian or Unitarian, Priest or Politician,-provided he was willing to subscribe to the doctrine above ated, and carry it out in his practice. Hence, too, he delightful spectacle presented, of an association omposed of seemingly incongruous, yet perfectly harmaterials-of men, the hues of whose faith are blended together like the colors of the rainbow, giving token to the perishing slaves of the determinaon of God, that the waters of oppression shall no more ecome a flood to whelm them and their posterity in estruction. For a period of at least five years, this rganization was one and indivisible,' and very strong and rapid in its growth. No one upbraided nother for not belonging to the Church, no one conerned himself to know what were the political pinions of another respecting the affairs of State. o attempt was made to invade the rights of conscience or to usurp authority over individual judgment and payiction of duty. Every member was left to decide or himself, what was his appropriate sphere of action Recently, a serious division has taken place in the nti-slavery ranks in this Commonwealth. The cause of it, it is alleged on the one hand, is the departure of

ome of the earliest and most zealous abolitionists from the old standard, by refusing to exercise what is called their elective franchise, in any case. It is atributed, on the other hand, to the efforts of a few adividuals to introduce a new test, in a manner totally at variance with the primary and essential object of he anti-slavery organization. - namely, to induce all classes of men to unite together for the overthrow of slavery,-and also regardless of the claims and prerogatives of conscience. The position is now boldly sumed, that whoever is conscientiously opposed to upholding a government based upon brute force, is lisqualified from becoming a member of the Anti-Slavery Society! Or, if he is already a member, and cannot go to the polls, he ought to withdraw himself from the society, on that account! In plain English, uch devoted and uncompromising abolitionists as Samuel J. May, Eflingham L. Capron, George W. Benson, Edmund Quincy, Charles C. Burleigh, Amos Dresser, Isaac Winslow, Peleg Clark, Henry C. Wright, oshua V. Himes, &c. &c. &c. have no right to beong to the American or State Anti-Slavery Society ecause they are not politicians! To sustain an as sumption so monstrous, great reliance is placed upon ertain expressions contained in the Declaration of Sentiments, the Constitutions of the Parent and State Societies, and the Liberator. How it has happened that this discovery was never made until quite recent ly, it is not for the uninitiated to know. The principles of non-resistance have been advocated for years in the Liberator; and these are now declared to be ostile to the abolition of slavery.

It is not our purpose, in this brief essay, to go into a full examination of this subject. We shall content urselves with stating a few particulars, by way of ilustration.

1. Abolition is not 'the fulfilling of the law'-it is ot christianity, in its comprehensive signification, but only an adjunct of it. It may exist where there is no piritual life, finding nourishment in the soil of human mpathy and natural humanity. Hence, it sits in adgment upon nothing but the guilt of the nation, in educing one-sixth portion of the people to brutal servitude. It arraigns no man for his religious creed or overnmental opinions. It takes no cognizance of any ispute respecting the holiness of one day in seven, or he divine authority of the priesthood, or the validity of ny religious rites and ordinances. It is not a theoogical controversy, nor a political crusade. In its offihal, organized form, it appeals to all sects and parties listinctive character, or their lawful existence. It akes men in masses just as it finds them :--talks of against the doings of the N. Y. Executive Committee ng the government, so that there may be an abrogaognizes only the fact, that slavery is protected both by Church and State, and therefore must, in the order of o cease from their oppression. In order that the titled the American Freeman. At a State Convention, Church may be purified, it does not require aboliionists to be united with any such organization; for tionists to be united with any such organization; for such a requisition it has no right to exact. In order that the State way he referred, it address; itself out. that the State may be reformed, it addresses itself only been formed! This looks as if the work might be done. state affairs; for it may not coerce or violate the concience of any man, who, from religious scruples, refuses to connect himself with the Church, or to mingle in the political strifes of the State. It simply condemas men out of their own mouths—measures them by their own acknowledged standard of action—sentian, and ministerial reputation with the cause of the enslaved, are entitled to one highest respect. But on the converge them engineers who seek to embarrass the For though it be free from all men, yet it is made servant unto all, that it may gain the more. And unto the gospel, and must inevitably retard its universal the Jew, it becomes as a Jew; to them that are under progress throughout the world. the law, as under the law, that it may gain them that are under the law; to them that are without law, ['no uman government men!'] as without law, (being Christ,) that it might gain them that are without law. ts language to one class is, 'Ye that desire to be un Stand fast, therefore, in the liberty wherewith Christ hath made you free. In short, it enforces its claim upon all orders and conditions of men, irrespective of zealous, and most persecuted,—and the latter, as the their views of religion or politics. It predicates the duverbear the conditions of men in the conditions can be also be a state of the State y of ecclesiastical or political action, not upon the innerent excellence of ecclesiastical or civil organizations, but upon the fact of their existence as props of the

slave system, and upon the views and professions of by Mr. John S. Kimball, of this city, from a picture by those who are allied to them by choice. 2. As individuals, abolitionists may utter sentiments which, in their associated capacity, they may not ex. Different eyes, however, see differently. Copies are ess. He who becomes an abolitionist, is under no for sale at 25, Cornhill-price \$1 each. bligation to change his views respecting the duty of oing to the polls, or of belonging to a sect; they are ever creed or party, and hence does not stand upon Pierce.
(the broad ground of a common humanity.' This disssociation composed of many elements, is important. nd essential as much to the harmony of the whole

3. The hue and-cry now raised about the obligation of abolitionists to go to the polls, whether their views of human governments will allow them to do so, or not, we are satisfied, is in the vain hope of crushing the non-resistance enterprise, and proceeds from hatred of non-resistance principles rather than the first proceeds from hatred of non-resistance principles rather than the first part of a new paper. on-resistance principles, rather than from any special regard for the slave. It is remarkable, too, that those ho have suddenly become the most rampant for poitical action are clergymen-a very ominous sign of he times, by which more is meant than meets the eye!

There are other considerations which we shall have ccasion to lay before our readers at another time,-The above, we trust, are not without weight.

THE QUARTERLY MEETING. Referring to the resolution adopted at the Quarterly

Abolitionist of yesterday says-

The vote upon the resolution may seem, at first The voice upon the resolution may seem, at first sight, to be very formidable, and decisive of the voice of the abolitionism of Massachusetts. But it is far otherwise. (!) Of 200 towns in the Commonwealth, in which abolition societies have been organized, not one fourth were represented in the meeting. Of the 143 who voted in the affirmative, 64, or near one half, are from Lynn and Boston; and 90, or near two-thirds of the whole, are from Boston, and Essex County. We do not, therefore, regard the vote as any fair expression of the voice of Massachusetts.' sion of the voice of Massachusetts

Remark -- 1. If 143 votes in the affirmative to 23 in the negative be not 'decisive of the voice of the aboism of Massachusetts,' are 23 in the negative 143 in the affirmative to be regarded in this light? And f so, by what rule of arithmetic?

2. In what other mode does the Abolitionist propo to ascertain what is truly that voice? and how long

must we wait for information on this point? 3. If a meeting of the State Society called expressly to declare its voice, resulting as it did in such a verdict on the part of those who were present, be not 'a fair expression' of its sentiments, what can be more fair or decisive?

4. If the vote at the meeting, on the part of those who were able to attend, was more than 6 to 1 in favor of sustaining the course of the State Board, why is it not to be presumed that if every town had been represented, the same proportion would have been ob-

5. Fifty-four towns were represented in the n ing. How long is it since the discovery was made, that 54 do not make one-fourth of 200 6. Is the charge, that 'of the 143 who voted in the

affirmative, 64 were from Lynn and Boston, and 90 from Boston and Essex County,' intended as a fling or a compliment, or merely as a 'figurative' statement 7. How did it happen that such unanimity of sentient prevailed among so large a delegation? Was it not to be expected that they would vote as intelligently

and impartially, as if they had come from Hampden or Berkshire? If so, why not? 8. Until quite recently, the abolitionism of ' Boston and Essex County' have been regarded by the writer in the Mass. Abolitionist, as of the first quality.

has 'experienced a change'—they or himself? Is it shown that the fine gold has become dim, by the fact that, on every important occasion, the abolitionists of Essex County are sure to be strongly represented? 9. Is it a matter of surprise-can it be a cause of reproach—that a larger number of delegates were present from the neighboring towns, than from those at

long distance? Think again! 10. Of what consequence is it, whether many or few come from a particular town or county, provided the call be made throughout the State? In such an emer gency, it is fair to presume, until the contrary be shown, that those towns which send the largest delegations are the most alive to the interests of the cause. And when, until now, has it been deemed unfair for a town to be as fully represented as possible at the annual and quarterly meetings of the State Society? Or when, until now, has the inquiry been made invidi ly of abolition delegates, 'From whence came you? Shame on such a spirit!

11. The decision at the quarterly meeting is not the voice of Massachusetts- 'far otherwise'-says the Ablitionist. That paper, then, declares that the Manaciety, and not the N. Y. Executive gers of the State So Committee, are blame-worthy.

12. The Abolitionist most unfairly suppresses the fact, that in addition to the action of the State Society, the anti-slavery societies in Groton, Marshfield, Lynn, New-Bedford, Nantucket, Abington, Sherburne, &c have officially sustained the course of the State Board. Not one has censured the Board.

We might add twelve more points-but these must suffice to illustrate the spirit that endited the paragraph

PARMENTER ELECTED.

'No. Four. -- Mr. Parmenter is probably elected by 6 or 8 votes. It is asserted by Abolitionists in the District, that the recent course of the Massachusetts A. S. Society, on political action, and the unwise letter of Levi Farwell, are the cause of this mortifying result.' - Massachusetts Abolitionist.

The above fling at the 'recent course' of the State Society, (as securing the election of Mr. Parmenter.) is wholly unmerited. Is that Society to be or support, while it expresses no opinion as to their accused of recreancy to the cause? What conceivable connexion has its 'recent course,' in protesting cleansing every church in the land from the abomina-tions of slavery, just as earnestly as if it approved of every such organization, though it has no authority to the abolitionists in that District to be faithful to their etermine which is orthodox or which heterodox :—disourses largely upon the duty and necessity of reform- and the resolutions adopted at the annual meeting, determine. The fact is, the abolitionists in the Distion of all laws upholding slavery—just as freely as though there was a perfect agreement among its members as to the rightful and the rightfu bers as to the rightful supremacy of government. In Boston Post, the result is as follows:-Parmenter this aspect, it is not inconsistent, but tolerant; it rec-

MICHIGAN. The friends of the anti-slavery cause in events, be overthrown by influencing Church and State this state are about to establish a new paper, to be enrecently held, measures were taken to give it a vigor-At the same Convention, the following resolution was passed:

Resolved, That the Christian ministry, who in the he contrary those ministers who seek to embarrass the Anti-Slavery cause, are guilty of withholding part of

The following resolution was adopted at the late annual meeting of the Cornwall (Vt.) Anti-Slavery Society. The members of this Society are among the earliest and firmest abolitionists in the State of Vermont.

Resolved, That it is the duty of abolitionists, so far

George Thomrson. A handsome lithographic por trait of this eminent philanthropist has been procured S. S. Osgood, painted for the Boston Female A. S. So ciety. The likeness is not so good as could be desired.

NEW SOCIETY IN READING, N. P. A correspondent hose of an individual, and not binding at all upon any informs us that an anti-slavery society, consisting of 40 other member of the anti-slavery society. But if the members, was organized in Reading, North Parish, on society itself presume to endorse those views as sound the 20th of January, after a lecture by Edwin Thompand obligatory upon all its members, then it violates son of Lyun. It has purchased a library, which is do the spirit of its own constitution; or, if not, then it is ing much in aid of the cause by diffusing light among not true that it welcomes to its aid all men, of what the people. The Secretary of the society is William

INSURRECTION IN CUBA. We have just received a nction between the liberty of an individual, and of an letter from a friend, dated Havana, March 18, from which we make the following extract :

just issued in Pawtucket, by Ray Potter. The first number is put forth as an experiment : all the articles in it are from the pen of Mr. Potter. Copies are for sale at 25, Cornhill—4 cts. each. We care not how many slugs are fired into the beast sectarianism, nor by what marksman, so that his aim is sure.

Eye Witness,' at Andover, next week

SHERBURNE, March 26, 1839. At a quarterly meeting of the Sherburne Anti-Slave Society, held last evening, March 25th, the followng resolution was passed unanimously:

Resolved, That we approve of the arrangement he actived. That we approve of the arrangement made with the American Anti-Slavery Society in May last, by which the Massachusetts Anti-Slavery Society were to assume the direction of the Anti-Slavery cause in this State; and that we will co-operate with the Board of the Massachusetts Society, in all suitable issachusetts Society, in all suitable neasures for resisting the encroachments of the Execu-ive Committee of the American Society upon the rights and duties of that Board.

OLIVER BARBER, Sec'ry.

SACRED CONCERT.

FOR THE BENEFIT OF THE INFANT SCHOOL. The Massachusetts Union Harmonic Society's School will repeat their Concert, on Monday evening, April 8th, 1838, at the Belkings street Church. Tickets 12 1-2 cents each, to be had of Messrs. J. P. Colburn, No. 8 Brattle st., J. T. Tilton, 36, and at the school, room was the second to be a school, room was the second to th oom under the meeting house on the evening

Concert to commence at 7 1.2 o'clock.

NOTICE.

The quarterly meeting of the Boston Female Anti-Slavery Society will be held on Wednesday, April 10th, at 3 o'clock, P. M. in Hall No. 2, of Marlboro' 10th, at 3 o'clock, I. M. III.

Chapel. Members of the Society are requested to be present.

L. GOULD, Rec. Sec. Boston, April 3, 1839:

NOTICE.

The Quarterly Meeting of the Middlesex County Anti-Slavery Society will be held, with Divine Permission, in the Rev. Mr. Phelps's Church in Groton on Tuesday and Wednesday, the 23d and 24th days of April. The meeting will be organized Tuesday morning, at 11 o'clock, precisely. It is hoped that every Anti-Slavery Society, in every town in the County, will be fully represented. The peculiarly interesting state of the Anti-Slavery enterprise imperiously demands it. And the friends of the slave, who live in towns where no Society has been organized, are most respectfully urged to rally with us in the defence of truth and justice, and to advocate and advance the sacred cause of 'virtue, liberty, and independence.' sacred cause of 'virtue, liberty, and independence

JOSEPH WARREN CROSS; Secretary. Boxboro' March 20th, 1839.

Receipts into the Treasury of the Massachusetts Anti-lavery Soc. from Feb. 9th to 2d April, 1839. Collection at Acton, by Silas Hosmer, by hands of H. B. Stanton,

T. P. Oliver, of Lynn, Collections by Charles Simmons of Attleboro' Stephen Smith, ncy Read, Mr. Bigelow of Pawtucket, Samuel Kent. Other donors, 500
Dr. P. Savery of Attleboro', 3 00
Other donors, 2 90
Leicester academy, by E. Prescott, 450
Kew Bedford female A. S. S. by M. T. Congdon, 20 00
Evangelical Society at Sherburne, by Rev. E.
Dowse. 15 16

15 16 Dowse, Thomas Paul of Dartmouth College, George T. Davis of Greenfield, on ac. qr. sub. 10 00
Female A. S. S. in East and West Bridgewater,
on ac. pledge of Plymouth County A. S. S. 5 37
Postage of N. Southard,

10 00

Postage of N. Southard,
West Brookfield cent-a-week Soc. Harriet Howland by T. M. Fiske,
Collection at Upton by Edwin Thompson,
do. Grafton do.
Bucklin Fitts of Holliston for books,
Leonard Fales of Shrewsbury, pledge at Worcester Con. by George Foster. 5 00 cester Con. by George Friends in North Hanover by D. Wise, 2.70 Hanover A. S. Soc. Marshfield, do. Sarah Carter, Northampton,

A Friend, do.

Plymouth County A. S. Soc. by Wendell Phil-46 00 lips, Juvenile A. S. Soc. Plymouth, by stitute Rev. H. N. Loring L. M. Duxbury A. S. Soc, by do. Ashburnham A. S. Soc John Coun, Tr. Female do. A. S. Soc. Mary Caldwell, Tr. 15 00

Ruth Spaulding of Carlisle, by G. W. Stacy, 1 00 1 00 50 25 25 Mrs. Fletcher, do. Mrs. F. W. Stone, do. nda Spaulding, do-Anna Green, do. do.
J. D. Robbins, do. do.
Groton A. S. Soc. by A. Farnsworth,
Abington Female A. S. Soc. by E. L. Dyer, Tr.
Ellis Gray Loring, towards State pledge, 100 00 outh Reading A. S. Soc. by N. Southard,

South Reading A. S. Soc. by N. Southard, Walpole A. S. Soc. by do.
Natick A. S. Soc. by do.
Sudbury A. S. Soc. by do.
Grafton A. S. Soc. by Chs. L. Hayward, Tr.
Greenfield A. S. Soc. by N. H. Whiting,
Marshfield A. S. Soc. by N. H. Whiting,
Marshfield A. S. Soc. by do.
Eliza D. Babcock—a child 9 years old, by W.
L. Garrison. 7 37 32 50 15 69

L. Garrison, 1 20 Cent-a-week Soc. in Hebronville, by C. Simmons, 1 00 Nantucket A. S. Soc. by Geo. Bradourn, Assoc. of children in Mansfield and Foxboro', by E. Billings; Collections in Dorchester by John Jones.

con, quar, sub. Stephen Tolman, Collection by Thos. M. Vinson, Caleb Hill. Mrs. Wm. Hammond, Mrs. Wm. A. Gilbert, Jesse Lyon, Mehitable F. Lyon,

2 00 50 50 50 25 25 1 00 1 00 Wm. Tucker, Michael Hum. Josiah V. Marshalf, Joseph Wiswall Loring W. Read, quar. collections, Orin Hildreth and wife, Collections in Roxbury by John Jones. Wm. J. Reynolds, A friend of Mass. A. S. Soc. 5 00 3 00 Franklin White,

Josiah Clarke Thos. W. Haskins, Charles S. Ellis, Col. by A. A. Phelps from Sep. 5, to Dec. 1,

Asa Day, pledge, Collections at Grafton, by Geo. Russell, Roxbury Ladies' Soc. quar. sub. Friend in Wrentham, Joshua Perry of Hanson, Duxbury A. S. Soc. ollection at Concord, 30th Oct. edham A. S. Soc. 15 00 18 62 Wrentham A. S. Soc. 16 00 riends of the slave in Berlin,
. Melendy, Amherst, N. H.
atherine I. Smith, Waltham, 10 00 1 00 2 00 5 00 Collections by Edwin Thompson, Holliston A. S. Soc. Timothy Dan Collection at quar. meeting 26th March, 154 37

> \$1161 24 HENRY G. CHAPMAN, Treasurer Mass. A. S. Society.

Rev. Alanson St. Clair, having removed to Boston, esires that all letters intended for him should be diected accordingly. WANTED.

In a family in Concord, Mass., an intelligent and trusty colored girl, 14 or 15 years old, to do house work. Any one who can come well recommended, the person in want is disposed to bring up and give every reasonable advantage. For further information, apply at the office of the Liberator.

March 21st.

3w: LOST.

LOST.

Some time since, the undersigned borrowed a manuscript address of the Rev. S. J. May, on the subject of Peace. Subsequently it was done up in a small parcel, directed to 'Rev. S. J. May, South Scituate,' and, as was supposed, seat to him. By some mistake, it has never been received. Any person having knowledge of such parcel, will confer a favor- and be suitably rewarded on forwarding it to the author at South Scituate, or to

A. A. Phelers, 32 Washington at Boston.

GENTLEMEN'S REFECTORY AND SOCIAL

RESORT. No 5, Wilson's Lane, near State Street. The undersigned informs the public, that he has ta-ken the above establishment, formerly kept by Ros-WELL Goss, and that he keeps on hand a constant sup-

REFRESHMENTS Of all kinds. Also, FRUITS and DELICACIES of all sorts during their season. Every thing furnished in his establishment is the product of FREE LARGE. He keeps no kind of intoxicating liquor. A share of the public patronage is solicited.

patronage is solicited.
WM. A. BURLEY.

his or that sect or delou-re God and keep his con-ely desire to seek judgme I know it is the belie-en, that they ought se-ley are cherishing a dikum-tal to their own south, in country.

**The country of the coun

terprising merchant; for your votes, for his lo nor such an one as nor such an one as nor such an Moreover, there ten. Moreover, there eld, who was and is yeld, who was and is yeld, who was and is yeld, who was and is yeld. openly as such—a man dian—AMASA WALKER.

ground of humonity, as ground and I think, as potentially to have recently do not all voted for him. I to have the head of the horizond well for him and it obability of his succession.

will add, that I am glad, yea, proud are appreciating the importance of stitution of Massachusetts. By rai-you show that you understand and important right, and you elevate estration, if you do not suffer slead you. In many cases, you tion : but by consulting your I generally cast your votes into ten the various parties present of would advise you to examine

cancing bond or free. The fore-calculated for general application, men are allowed to vote, although rith special reference to you who itution as would suit a vote.' If his construc nforced by the society, if order to secure barn

r friend, that, so long a

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what is meant by the la

TO CORRESPONDENTS.

pernicious in their in who writes on his own digation not to divulge hristian, on any other besides slavery? Is stion, by abolitionists, er rout of place in the colu hat is implied in the folk the constitution of the P in vindicating their more

serving of official cens the Liberator, one year ar a very suitable time to Peace question FULLY! portant question should per. It can be done w eaders; and I believe abo sides of the q at present on neither guments, for and again gain : Is Mr. Birney ery women from an meetings? We trust

HENRY C. WRIGHT. entionally misren on in regard to the relassachusetts A. S. S., , you put me in a por me. You say, that on the and Henry B. Stant tently become members of . Mr. Birney must o such thing. During ning, it was asserted ses, that it was a relie

entions in the anti-slave tated that, even if I had ost prominent abolition er side. I referred to h rrison, in proof of my p g extracts. I accompa

to the polls and vote.

Lawrence was put in no ton in Congress. Am ation. Several abolition letter in regard to his vi District of Columbia. . Co arrison, in the Liberato

ions something like the

MR. LAWRENCE'S TER. and not very creditable fact, land, with all their profess their desire to see it abolish I those who have presented i those who have presentees, whether, if elected, his speedy and complete ore in the District of Columb the Union. This questiand to there at every election ceases to traffic in huma aparthy is first giving was orbing question at the political programme of the country, over which Country.

ction? And upon the an-will hinge every congress, we have the experience of f, we have the expension us in this matter. The rliament groaned, for mathet of petitions for the aby; but these petitions we was made to send the rig and bitter thing. At is and another was poured through the petition of the petition of

nents upon the letter of M.

ition brethren generally.

Il, on the whole, deem it so uncture, as 10 induce them As for ourselves, we sit As for ourselves, we also another candidate in ECR, Esq., simply because at thorough-going, more whose integrity the unneed, and who is in other that reasons, deserving of fairness of integrity at Lawrence, yet we presult to the control of the co

isplayed so much intre upon our individual responsationists will exercise that of choice, and of action, it they are signalized in all d. It was understood the

oston generally cast the which contained the follo was dated Dec. 18th, 18 ator of Dec. 20th, 1834. UGGESTIONS. BITANTS OF BOSTON.

LITERARY.

From Friendship's Offering for 1839. A LONDON LYRIC. BY BARRY CORNWALL.

(WITHOUT.) The winds are bitter; the skies are wild; From the roof comes plunging the drowning rain Without-in tatters, the world's poor child Sobbeth alone her grief, her pain; No one heareth her, no one heedeth her; But hunger, her friend, with his cold gaunt hand, Grasps her throat-whispering huskily, What dost thou in a Christian land ?

(WITHIN.) The skies are wild, and the blast is cold; Yet Riot and Luxury brawl within; laves are waiting in crimson and gold-Waiting the nod of a child of sin. The crackling wine is bubbling
Up in each glass to its headed brim; The jesters are laughing, the parasites quaffing 'Happiness'- honor'-and ail for him! (WITHOUT.)

She who is slain 'neath the winter weather-Ah! she once had a village same, Listened to love on the moonlit heather, Had gentleness-vanity-maiden shame. Now her allies are the tempest howling, Prodigal's curses—self disdain, Poverty—misery ;—Well, no matter, There is an end unto every pain. The harlot's fame was her doom to-day, Disdain-despair ; by to-morrow's light

The ragged boards and the pauper's pall; And so she'll be given to dusty night. Without a tear or a human sigh, She's gone-poor life and its 'lever' o'er, So-let her in calm oblivion he; While the world runs merry as heretofore (WITHIN.) He who von lordly feast enjoyeth,

He who doth rest on his couch of down, He it was, who threw the forsaken Under the feet of the trampling town. Liar-betrayer-false as cruel-What is the doom for his dastard sin? His peers, they scorn !-high dames, they shun him?

-Unbar yon palace, and gaze within. There-yet deeds are all trumpet sounded, There, upon silken seats recline Maidens as fair as the summer morning, Watching him rise from the sparkling wine Mothers all proffer their stainless daughters, Men of high honor salute him 'friend;' Skies! Oh, where are your cleansing waters ! World! oh, where do thy wonders end?

> INVOCATION TO SPRING. BY MARGARET M. DAVISON.

[Written at the age of twelve years.] Bend down from thy chariot, oh! beautiful spring; Unfold like a standard, thy radiant wing, And beauty and joy in thy rosy path bring! We long for thy coming, sweet goddess of love watch for thy smile in the pure sky above! And we sigh for the hour when the wood birds shall sing.

And nature shall welcome thee, beautiful spring! How the lone heart will bound, when thy presence draws near.

As if borne from this world, to some lovelier sphere! How the fond soul to meet thee, in rapture shall rise, When thy first blush has tinted the earth and the

Oh! send thy soft breath on the icy bound stream! Twill vanish-'twill melt like the forms in a dream Released from the chain, like a child in its glee, Twill flow on, unbounded, unfettered and free! Twill leap on in joy, like a bird on the wing, And hail the sweet music, oh, beautiful spring! But tread with thy foot, on the snow covered plain And verdure and beauty shall smile in thy train ! But whisper one word with thy seraph-like voice, And nature and earth shall rejoice! shall rejoice! Oh spring !- lovely goddess! what form can compare With thine so resplendent, so glowing, so fair! What sunbeam so bright as thine own smiling eye, From whose glance the dark spirit of winter doth fly A garland of roses is twined round thy brow-Thy cheek with the pale blush of evening doth glow-A mantle of green o'er thy soft form is spread, And the light winged zephyrus plays round thy head. Oh! could I but mount on the eagle's dark wing, And rest ever beside thee, Spring! beautiful Spring! While the thought of thy beauty inspireth my brain, I shrink from the terror of cold Winter's reign-Methinks I behold thee-I hear thy soft voice-And in fulness of heart, I rejoice! I rejoice! at the cold wind is moaning, the drear snow doth fall. And nought but the shricking blast echoes my call. Oh! heed the frail offering an infant can bring! Oh! grant my petition, Spring! beautiful Spring! New-York, 1835.

From the Knickerbocker. A PSALM OF LIFE. 'Life that shall send A challenge to its end, And when it comes, say, 'Welcome, friend.' WHAT THE HEART OF THE YOUNG MAN SAID TO THE

PSALMIST. Tell me not, in mournful numbers, Life is but an empty dream! For the soul is dead that slumbers, And things are not what they seen Life is real-life is carnest-

And the grave is not its goal Dust thou art, to dust returnest, Was not spoken of the soul. Not enjoyment, and not sorrow, Is our destin'd end or way;

But to act, that each to-merrow Find us farther than to-day. Art is long, and time is fleeting,

And our hearts, though stout and brave. Still, like muffled drums, are beating Funeral marches to the grave. In the world's broad field of battle,

In the bivouac of Life, Be not like dumb, driven cattle Be a hero in the strife !

Trust no Future, howe'er pleasant Let the dead Past bury its dead! Act-act in the glorious Present! Heart within, and God o'er head

Lives of great men all remind us We can make our lives sublime. And, departing, leave behind us Footsteps on the sand of time.

Footsteps, that, perhaps another,

Sailing o'er life's solemn main, A forlorn and shipwreck,d brother, Seeing, shall take heart again.

Let us, then, be up and doing, With a heart for any fate; Still achieving, still pursuing, Learn to labor and to wait.

WINTER SONNET-MIDNIGHT. Voiceless as the dim visions of a dream, Steals the frost-spirit through the wintry air— From leafless forest and from ice-bound stream, No more the minds their gentle music bear. The white clouds float in yonder cold bine sky, Pure as the snow, that o'er the frozen plain Glitters beneath the Moon, and bears no stain Upon its vestal cheek. Oh! if thine eye Looks with delight upon a nobler scene, Than Autumn's tinted woods, or Summer's green, Come forth at this still, solemn, midnight hour, And read a lesson of eternal power, And bow thy soul to Him whose tireless hand Hang the proud arch on high, beneath whose light we NON-RESISTANCE. LETTER FROM MRS. BOYLE.

In our last number, we inserted a very interesting letter from our beloved friend James Boyle, of Cincin

She will pardon us for the liberty we take in publish ing it .- Ed. CINCINNATI, Ohio, March 4th, 1839.

DEAR BROTHER GARRISON :

Lord for the abundant evidence I have in your preface more satisfaction to some. to my husband's first letter, of your standing and These are the only items I have heard objected to brother, I think I am prepared, in some small degree, more than that of peace. If we are tried, we count the trial of our faith 'more not look back.

precious than gold.' The Lord knoweth the way that

I think the cause of woman progressing in New are tried, we shall come forth as gold.

erator; and I can truly say, I have freely responded among you some strenuous advocates for the right. o the sentiments therein contained-and never, for once, have I been offended with its language or plaindealing; but each successive week it is to me a most valuable feast. When I commenced the perusal of its columns, I was comparatively ignorant of the system owards it, to dwell in the heart at the same time with trial! Christ and the Holy Spirit. How strangely absurd to heaven, as for a moment to believe that they are made partakers of the divine nature, and temples of the wanted to go for my own edification and instruction away the same divine nature and temple in the person of others.

A few weeks since, one of the clergymen of the Pres byterian church in this city, made special efforts for a revival of religion, by means of a protracted meeting; walking; and there I stop. It brings the old problem, order, desired to know his views on the subject of slavery. His reply was, that he was a prospective heir that he should liberate them when he came in posses- en? The conviction returns upon me, and daily that he should necrate them when he came in posses en ? The conviction returns upon being earnestly gains strength, that if but one human being earnestly upon God to wash away their sins, answer their and perseveringly sought to reach perfect holiness, prayers, and build up their Zion-a Zion founded on the emanation from him would purify the world. niquity, and cemented with blood! Truly the Lord There is overwhelming solemnity in this thought of inhath said, When you spread forth your hands, and dividual responsibility. The Peace Convention, little as make many prayers, I will not hear. Your hands are will be thought of it at present, is unquestionably the

I cannot tell you how deeply interested I have been regarded her as the pioneer on this important question, mitted to Christ's kingdom. and hoped that she would not abandon the subject. until she had presented it on all sides, and in all its parts, and shown the women of this country and the her moral courage to believe that she will be deterred long to the kingdom which is not of this world, and from this important work by ridicule or obloquy.

Resistance Society came to hand, we were inexpres- our brother Dresser! Though he has been inhumansibly grateful, and hailed it as the star in the East, ly treated, contrary to the laws of his country, and which would show not only that the Saviour is born, the dictates of reason, yet he does not desire the punbut that he dwells in his people. At first, I was half inclined to send you my name, and become a member demand any physical protection, in time to come: he of your Society. Four years ago, the Lord delivered my spirit from all sects, parties, and societies, of whatever name or object; and I have not since recognized myself accountable to any but my heavenly Father. ho alone I acknowledge Master and Leader, and to whom I look for objects of benevolence and charity. DBAR BRO. GARRISON : We have received two numbers of the Non-Resistant, aden with the treasures of divine truth. And now bers of the Liberator. I rejoice in the Lord that it adet all the enemies of God, of whatever name, oppose-vocates the principles set forth in the 'Declaration of these heaven-derived principles can no more be de-

Since writing the above, I have received the third number of the Non-Resistant, in which I find the Excutive Committee's letter to H. C. Wright, and Mrs. M. W. Chapman's remarks with regard to the objects of the Non-Resistance Society, which have thrown light upon my mind, and perfectly satisfied me on all points; and as I have already said, that I have evidence enough of our oneness of spirit, so I cordially give you my name as a member of the Non Resistance Society. LAURA P. BOYLE.

LETTER ON NON-RESISTANCE.

MY BROTHER:

The following is from one whose heart and life My DEAR BROTHER: have long been disciplined in the school of Non-RE-SISTANCE. The writer sees no lions in the way; no Christ, whom the Lord has placed over or among a visions of lawless riot, anarchy and bloodshed, arise; little church in Granby. In all my travels, I do not no terrors about 'no government,' 'jacobinism,' and know as I have found a man who so heartily, fully wild uproar.' Such frightful visions can visit only those minds that are conscious of a want of that 'love as his rule of action, day by day, as bro. Israel Mattiwhich casts out fear.' Those who walk by faith, who son. My soul has held sweet counsel with that dear trust in the Lord, and are hid from the wrath and vio-brother the past winter. Most of his little flock go lence of man in the secret of his pavilion, feel that with him, heart and hand. I wish you would send the dangers that beset our course on earth arc diminished as the principle of non-resistance spreads and triumphs.

PHILADELPHIA, 10th Month, 21st. 1839. Well, my dear brother, I think by this thou must dabored some the winter past, most of whom come fulhave set up thine Ebenezer, and acknowledged, with ly into the peace principles of the 'ultra stomp;' and humble gratitude, 'Hitherto the Lord has helped me.' feeling themselves safe in the fold of Christ, they cannot You have had your Convention, and issued your Dec- see what they have to do in protecting the wolves withlaration of Sentiments. I could hardly have supposed out; and belonging to the kingdom of Christ, and there were thirty persons in New England ready to having their names written upon the stone cut out of join such a society as has been organized—ready to the mountain, they cannot imagine how it is that they put their names to such a document as your Declaration of Sentiments. You have, indeed, taken high ground-a bold stand! But, as far as I can discover, the Declaration breathes the spirit of the gospel in relation to peace; and all who really act out the principle must be imbued with the same spirit-must be christians, not in word but in deed. This is what is

wanting-for, Confession to the best of creeds Is but an empty name, Unless with corresponding deeds Our lives its worth proclaim.'

I like the name you have chosen to designate the ever other documents you may think best calculated society; since the term peace, though a beautiful one, to convince and convert. ome equivocal by usage.' But why call it d, instead of the American Non . Resist. ance Society? For you do not mean to confine your operations nor your influence to New England. Some

friends of the cause here, with whom I have conversed, are hardly prepared to go so far as to say- We love the land of our nativity, only as we love all other lands.' They are not satisfied that it is wrong to have a preference, if it does not exclude others from a nati. The following letter from his wife evinces a share of our love. I have not heard this objection to spirit like his own-strong, enfranchised, and fearless. the assertion- Our country is the world, our countrymen all mankind;' and the other seems only a fuller

expression of the same sentiment. An objection, too, has been made to the assertion We cannot acknowledge allegiance to any human I expected to have occupied a page in my husband's government,' on the ground that it was unnecessary etter; but, as his is full, and very lengthy, I have de- to state, in so many words, this startling truth, as it cided to communicate to you in a separate sheet, what would be perceived by an attentive reader of the De-I have long desired but as long suppressed, because of claration without it; and as it was retained, if the the multiplicity of cares and labors that necessarily devolve upon you as an editor. * * I thank the (any existing human government,) it would have given

steadfastness in the immutable truths of that kingdom in the Declaration, by those who were at all favorable which cometh not with observation, or outward show. to it, and they were the only points me hesitated and Also in your valuable lines on Christian Rest, and paused at in reading it. But, after all, I think the nany other thrilling articles I have seen, and continue Declaration will be regarded as far more noble and to see, from your pen. We have learned, also, of your elevated than the Anti-Slavery Declaration of Senti many sufferings and wrestlings against principalities, powers, and the rulers of the darkness of this world, for the anti-slavery cause, at present, seems to claim and against spiritual wickedness in high places. Dear the attention and excite the interest of persons here,

by experience, to sympathize with you and your dear. If we had thee here to present its claims, we know vife, in the many and severe trials to which you have not what good might be done; but I hope we shall been subjected. These are the natural results of your feel indirectly the benefit of thy labors in New Eng present position-standing as you do in the midst of land. It is well thou art prepared to meet the award an anti-christian world, arrayed against truth and hu. usually given by the people to those who are laboring man enfranchisement. Though the storm may rage, disinterestedly for the good of their fellow men; but the dark waves roll and dash upon you, fear no evil; with an approving conscience, faith in the divine origin though this be peculiarly an evil time. We have rereived a kingdom that cannot be moved; and I cannot and faith in their ultimate triumph, thou canst meet but rejoice that you are made to stand fast in the lib. it with calmness. Though peace men, you will now erty wherewith Christ has made you free. If we suffer have to gird on the armor for the battle; and I think with him, we shall reign with him. 'So I reckon that your motto might appropriately be, 'Nor by MIGHT, the sufferings of this present time are not worthy to be NOR BY POWER. You must be strong, and of good compared with the glory that shall be revealed in us.' courage; and having put your hands to the work,

re take, because he directeth our steps; and when we England. Your society has given evidence that they believe in the doctrine of their perfect equality. This Six years I have been a constant reader of the Lib. I am not surprised to see; for I knew that there were

> My best wishes attend thee. H. C. WRIGHT.

A GOOD TESTIMONY.

The following is an extract from a letter of one of of slavery as it exists at the South, and of the deep our most distinguished authoresses-one whose head coted prejudice of the North, and of my own heart and heart are filled with whatever adorns and digni also. But, by the light reflected from its pages, I saw fies humanity-one of the earliest and most devoted myself as in a glass, and came to the conclusion, that, friends of the slave, having suffered in the holy cause n my case, there must be a thorough revolution on of abolition what few have suffered in this country. these points. And from that day to this, the conviction May her faith in God be undaunted; her confidence has continued to increase, that it is utterly impossible in truth, unbounded; her footsteps firm and fearless, for the spirit of slavery, its advocacy, or indifference and her path one of light and joy, in every hour of

'I wanted to be at the Peace Convention, (of Sept. hink that any can so misunderstand the true spirit of 18, 1838,) very, very much. I think an occasion can never again occur, that can tempt me so much. I Holy Ghost, and still make merchandize of and barter not because I thought I could do the least good by being there. Up to a certain point, my perceptions are clear, and my convictions strong, on this subject. I follow the straight road, till I see the no-government question in the distance dimly, 'like men as trees furing which time another clergyman, of the same that has puzzled eighteen hundred years-can individuals, living in the midst of a wicked world, conduct precisely as they would, if Christ's kingdom had real-

that he was not now prepared to say ly and universally come, and earth was made a heavgreatest event in the 19th century. Posterity will marvel at the early adoption of such transcendant princiin the late questions that have agitated the East. For ples, looking down on all the wider as well as narrowinstance, the RIGHTS OF WOMEN. Why do we not have er forms of human selfishness; and perceiving so more from the able pen of SARAH M. GRIMKE? I have clearly that, under no disguise, can they ever be ad-

LETTER FROM AMOS DRESSER. Who, in this country, has not heard of the scourgworld their criminal neglect of themselves, of their ing of Amos Dresser, in Nashville, Tennessee, by an daughters, and the rising generation. I had hoped infuriated mob of pious and profane slaveholders, bethat, by her efforts and influence, sustained by the cause he was suspected of being an abolitionist-i. e. dear women of Boston especially, woman would have been of being religiously opposed to slavery! Here is a nade extensively to acknowledge her true nature, and letter from this dear sufferer in the cause of bleeding take her appropriate place, almost universally unknown humanity, the rerusal of which (and also of that since the fall of Eve. I have too high an esteem for which accompanies it) will delight all those who bewho are the real disciples of the Prince of Peace. When the Declaration of Sentiments of the Non- How beautifully is the spirit of Jesus exemplified by ishment of his enemies-O no! Nor does he seek or utterly discards it. We trust he will be instrumental in effecting a great pacific revolution in the Oberlin Institute, with which he is connected .- o.

GRANDY, LICKING CO., OHIO, Feb. 1839.

Our brother Dresser has presented me a few num Sentiments of the New England Non-Resistance Society.' I believe them to be gospel principles-that they must prevail. I had been led, as I thought, by the study of the blessed Book of God to adopt them as the gospel, and was spreading them before my dear brethren and sisters of the church, when, behold! as the Lord would have it, a notice of the Non-Resistance Society came to hand. I was filled with gladness. Praise the Lord! May the Lord bless the members of the Society with the meekness and the love of Christ; Yours forever in the spirit of true holiness and yea, may he bless your enemies with the same spirit, and lead you into all truth.

Yours in the bonds of the gospel, ISRAEL MATTISON.

Wm. Lloyd Garrison.

The above was written by a faithful servant of Jesus and practically embraces all the gospel, and takes it him what documents you have for gratuitous distribution, as well as consider him a subscriber to the Non-

There is another little church, with whom I have have ever considered themselves called upon to up hold those kingdoms which this stone is destined to break in pieces and destroy.

I occasionally found one in other places, who drank in these principles as water-yea, panteth for them as the heart panteth after the water brooks. My soul loves to dwell upon them; and just in proportion live near to Christ, and drink in his spirit, do I find my soul refreshed by those principles. You will please direct a copy of the Non-Resistant to me, I should like also the proceedings of the Convention, and what-

> In haste, I am, in the gospel of Peace, Your brother,

AMOS DRESSER. P. S. I have just been appointed to discuss the ultra peace question before the Society of Inquiry, in A SOUTHERN TEXT, WITH A NORTHERN this place. The meeting is to be held the last Wednesday in this month. I should like very much to

Monday the 18th, to express its sentiments on War, and on the present dispute respecting the N. E. Boun-

dees not call for a resort to arms. s not eall for a resort to arms.

Resolved, That it is the duty of Christians to do n their power to secure an amicable settlement of question involved in this controversy, and to present the occurrence of War.

The Boot Company have four splendid brick Mills, all in their power to secure an amicable settlement of the question involved in this controversy, and to p.e. he question involved in this controversy, and to pre-vent the occurence of War.

The meetings were addressed by the vice president,

Bradford Sumner, Esq. and by Rev. Mr. Beckwith, Rev. Mr. Gannett, Amasa Walker, Esq. Rev. Mr. Burton, James Savage, Esq. Alden Bradford, Esq. Rev. Dr. Ware, Jr. and Rev. Mr. Pierpont, and it was voted that the Resolutions should be printed J. P. BLANCHARD, Secretary.

MISCELLANEOUS.

DAUGHTER-FULL HOUSES. From the German of Richter.

As a natural philosopher, I have many times admired the wise methods of Nature for distributing daughers and plants. Is it not a fine arrangement that Na ture should have bestowed specially on young women. who for their growth require a rich mineralogical soil, some sort of hpoking apparatus, whereby to stick themselves on miserable marriage-cattle, that may attention of those who affect to believe that abolitioncarry them to fat places? Thus Linnœus observes ists have done nothing and can do nothing to effect that such seeds as can flourish only in fat earth are their object. It is an extract of a letter from the Hon. furnished with barbs, and so fasten themselves the Mr. Sheppard, M. C. from North Carolina, to his conbetter on grazing quadrupeds, which transport them to stituents. The South is fast finding out that northern stalls and dunghills. Strangely does Nature, by the merchants and politicians, and the presses under their wind, (which father and mother must raise) scatter control, have grossly deceived them in relation to the daughters and fir-seeds into the arable spots of the for- real state of the anti-slavery cause.

daughters and in-seeds into the arable spots of the forest. Who does not remark the final cause here, and
how nature has equipped many a daughter with such
and such charms, simply that some Peer, some mitred
Abbot, Cardinal-Deacon, appanaged Prince, or mere
country Baron, may lay hold of said charms, and in
the character of father or brideman, hand her over
ready-made to some gawk of the like sort, as a wife ready-made to some gawk of the like sort, as a wife acquired by purchase? And do we find in bilberries a slighter attention on the part of nature? Does not known to be identified with northern interests. Six ready-made to some gawk of the like sort, as a wife men in the the same Linneus notice that they too are cased in a nurritive juice to incite the fox to eat them; after which, the villain (digest them he cannot) in such sort as he may, becomes their sower? as he may, becomes their sower?

Ah, is it wonderful that these, who in their West-Indian market-place, must dance, laugh, speak, sing, till with libels on our character and institutions, in order some lord of a plantation take them home with himsome lord of a plantation take them home with him—that these, I say, should be as slavishly treated, as the set led opinions and prejudices. The number of members of Congress who openly advocate abolition, they are sold and bought? Ye poor lambs! And yet is daily increasing, and if they who secretly aid the faye, too, are as bad as your sale-mothers and sale-fath- natics, or connive at their proceedings, be ers. What is one to do with his enthusiasm for your list, the party will not be contemptible. Fellow-citisex, when one travels through German towns, where every heaviest-pursed individual (were he second cousin to the Devil himself) can point with his finger to thirty houses, and say: 'I know not, shall it be from you not to be deceived. sex, when one travels through German towns, where the pearl-colored, or the nut-brown, or the steel-green house, that I wed? Open to customers are they all! How, my girls, is your heart so little worth that you tout it, like old clothes, after any fashion, to fit any breast? And does it wax or shrink then, like a Chinese ball to fit itself into the marriage ring-case of any male heart whatever?—'Well it must, unless we would sit at home, and grow old maids,' answer they. I will not answer, but turn scornfully away from will not answer, but turn scornfully away from

I will not answer, but turn scornfully away from them, to address that same old maid in these words:

'Forsaken, but patient one! misknown and mistreated! Think not of the times when thou hadst hope of better than the present are; and repent the treated! Think not of the times when thou hadst hope of better than the present are; and repent the noble pride of thy heart never! It is not always our duty to marry, but it is always our duty to abide by right, not to purchase happiness by loss of honor, not to avoid unweddedness by untruthfulness. Lonely, unadmired heroine! In thy last hour, when all life and the by-gone possessions and scaffoldings of life shall crumble to pieces, ready to fall down; in that hour thou wilt look back on thy untenanted life; no children, no husband, no wet eyes will be there; but {

THEY SLAVES! Whether they are or not, despotism has sent forth, already, her feeler in the public time hope of better than the present are; and repent the holy in a free country (!!) why! Have not Congress told you plain enough that it is the condition of SLA.

YERY that forfeits the right of petition!

Oh, well, they are only black people!' Not so very black neither, some of them. But listen again. Are your wifes black! ARE THEY SLAVES! Whether they are or not, despotism has sent forth, already, her feeler in the public them.

In this day's Liberator, and in the article headed Atheism vs. Non-Resistance,' I find the following sentence: 'The Investigator, edited by Mr. Kneeland, is very zealous in denouncing the anti-slavery enterprise of course.' This language implies that an atheist must necessarily be 'very zealous in denouncing the unti-slavery enterprise.' Do you mean this much? f you do-you are in the wrong. I know of one who s 'very zealous in' behalf of the anti-slavery enterrise-of course, and also of non-resistance. I am your anti-slavery, non-resistant, atheistical

N. B. In justice to Mr. Kneeland, it is fit to say, that he is not the *only* editor of the Investigator, and o course is not responsible for *all* its contents.

EXTRACT OF A LETTER FROM A SUBSCRIBER IN MID-

DLESEX COUNTY. 'I am for political action, and shall ever do all I can

influence every man who goes to the polls to vote right. I shall continue my subscription to the Liberator, and were it in my power, would gladly present to The Liberator has been the thunder cloud on high to agitate and purify the moral atmosphere. I may, at a sture time, be able to give you some hints, in a sketch for the paper.'

HAMPTON FALLS, Feb. 12th, 1839. DEAR BROTHER:—An Anti-Slavery Society

formed in this town on the evening of January 3d, In 1236, the frost was most intense in Scotland and 1839. The officers consist of Wm. Brown, President; the Categat was frozen between Norway and Jutland.

In 1282, the houses in Austria were buried with

A library has been purchased, monthly concerts have been established, and the prospect is now favorable toward winning many to enlist their influence in cause so worthy of their time, energies, and talents, Yours for the cause of free THOMAS F. BARRY.

NEW SOCIETY.

BROTHER GARRISON :- I lectured at Wenham Neck. n the evening of the 14th ult. after the county meeting there. The friends thought best to dissolve a Society, which had held one or two meetings, and begin anew. The officers of the Wenham Anti-Slavery Soriety, then chosen, are Rev. Joel Kerney, President; Rufus Dodge, Vice-President; Adoniram I. Dodge, Sec'ry and Treasurer. Yours,

PLYMOUTH, March 21st, 1839.
Miss M. A. Paty, Sec. of Plymouth Juvenile A.

Society:
You will please tender my thanks to the Juvenile A.
S. Society for the honor which they propose to confer on me, in constituting me a life member of the Mass.
A. S. Society. I shall consider myself honored by a connexion with that noble institution; and may God grant that I may never betray its interests, or in any way compromise the rights of the slave.

Yours very truly,
Yours

WENDELL PHILLIPS.

TEXT .- Who, that looks over the fair, vast fields of be of immediate service to me. There are a number here in an inquiring state of mind. But I know of scarcely another than myself who fully embraces the 'ultra peace' principles.

MASSACHUSETTS PEACE SOCIETY.

A public meeting of the Massachusetts Peace Society was held at the Mariboro' Chapel, on Tuesday evening the 12th ult. and again by adjournment, on

Commenced Dominion.

Commenced by the Commenced Commenced in Such vulgar estimation at the South, that the manufacturing operatives in New England are often termed 'white slaves' by the outhern people. Expressions of this kind detract from the intelligence of those who make them; but as labor The following Resolutions were offered, and unani- at the South is limited to the blacks, all sorts of indus-

The following Resolutions were offered, and unanimously adopted.

1. Resolved, That War is contrary both to the design, and to the spirit of Christianity.

2. Resolved, That modern civilization is opposed to Wur, as in other respects, so particularly, as it tends to establish just ideas of national interests and honor.

3. Resolved, That the situation and institutions of the United States make it peculiarly their duty to maintain peace with other nations.

4. Resolved, That the subject of controversy now pending between Great Britain and the United States, dees not call for a resort to arms.

five stories high, and each over a hundred feet in length. The entire dimensions of each building is thrown into one room, and the neatness and taste of the finishings of these apartments are unrivalled.—The window seats are filled with beautiful flowers, the rooms are warmed by air furnaces, and the machinery of the most finished kind, worked to a charm. The peratives, or 'white slaves,' are clothed in neat and operatives, or 'white slaves,' are clothed in neat and handsome costumes, and each is provided with a seat upon which to rest when nature wearies with labor. There were many bright eyes and cheerful faces, interspersed with glossy curls and ornaments of costly make, to give to personal charms a more brilliant look and fresh fascination. Happy 'Slaves'! If ever sigh escapes them, it is not because they thirst for more freedom, but, unlike the caged bird, they pant for 'sweet slavery.'—Northampton Courier.

THE SOUTH UNDERSTANDS IT.

Oh, my heart is more in earnest than you think. Influential preachers of the gospel, enjoy-Oh, my heart is more in earnest than you think.

The parents anger me, who are soul-brokers; the their zeal and talent to the promotion of the cause, daughters sadden me, who are made slave-negresses. The seminaries of learning have societies where production to the cause, the sadden me, who are made slave-negresses. The seminaries of learning have societies where productions are the parents of the parents o peace of the South; even the school-books are

PROGRESS OF DESPOTISM.

in the empty dusk, one high, pure, angelic, smiling, beaming Figure, God-like, and mounting to the God-like, will hover, and beckon thee to mount with hermount thou with her; the Figure is thy Virtue.'

Boston. March 22d, 1839.

tism has sent forth, already, her leeter in the puone prints. Women and children do not possess the right of prints. Women and children do not possess the right of prints. The enough, no despot in Asia ever questioned their right to petition—but we live in republican America. The daughter of the despised and captive Jew might petition the mighty Ahasuerus, whose Medio-Persian laws changed not! Not so with the Abusiness of American citizens! People of the free Medio-Persian laws changed not: Not so with the daughters of American citizens! People of the free (?) States! Where are you? Your wives and children claimed as belonging to the condition of slavery! Will not your turn come next? But take care! Too much love of Liberty might endanger our glorious.

Inion!' Take care!
The Independent Messenger is a religious paper of the Restorationist denomination. Once it could speak of liberty, and reprove despotism. Ry whom shall the 'Restorationist' be restored!

A History of the most remarkable extremities of Cold within a space of more than a thousand years. In A. D. 401, the Black Sea was entirely frozen over. In 462, the Danube was frozen so that Threadmare marched on the ice to Swaibia to avenge his brother's

In 762, the cold was so intense that the straits of Dardanelles and the Black Sea were entirely frozen over. The now in some places drifted to the depth of 50 feet, and the ice was heaped in such quantities in the chies, as to cause the walls to fall down.

In 860, the Adriatic was entirely frozen over. In 891, and also in 893, the vines were killed by frost. the cattle died in their stalls.

991, the winter lasted very long, and was extreme vere. Every thing was frozen, and famine and ly severe. Every

estilence closed the year.
In 1067, the cold was so intense that most of the its veteran editor a donation like that of Gerrit Smith. travellers in Germany were frozen to death on the oads. In 1133, it was excessively cold in Italy; the Po was

frozen from Cremona to the sea; the heaps of snow rendered the roads impassable; the wine casks burst, and trees split by the frost with an immense noise. In 1216, the river Po froze to the depth of 15 ells, and vine also burst the casks.

In 1234, a pine forest was killed by the frost at Ra-

In 1292, the Rhine was frozen, and in Germany 600

trian army.

In 1344, all the rivers in Italy were frozen over.

In 1364, the winter was so severe that the Rhine and Scheldt were frozen, and even the sea at Venice.

In 1468, the winter was so severe in Flanders that soldiery.
In 1670, the frost was very intense in England and Denmark, both the Little and Great Belt were frozen

In 1684, many forest trees, and even the oaks in England were split with the frost.
In 1692, the cold was so excessive that the starved wolves entered Vienna and attacked both men and cat-

the.

The cold of 1640 was scarcely inferior to that of 1692, and the Zuyder Doe was entirely frozen over. In 1776, much snow fell, and the Danube bore ice five feet thick below Vienna.

From the Christian Reflector.

NEW AND VALUABLE WORK BY JULE Mr. John S. Taylor has just published a

s destined, we doubt not, to exert a power poor the destinies of this nation. It is e A VIEW OF THE ACTION OF T BEHALF OF SLAVERY. BY WILLIAM pp. 217.

tion of the most authentic document the constitutional provisions, the fede tial obsequiousness, the oppressions color, the legislation of Congress over attempts to recover fugitive slaves from the invasion, of Florida, the tained from Great Britain, the Am the double-dealing of our governments. the suppression of the Afr zation movement, treatment of Cub as, the censorship of the press, and right of petition. Many other topi introduced; and the whole subject characteristic candor, clearness and spected author. It is a most seaso zation movement, tre and, taken in connection with the of Messrs. Van Buren, Clay and Ca the nation to decide, with its eye whether liberty or slavery is to be the paramount interest of the coun of our government. The book is eleg will be read .- Emancipe

A Planter from St. Vincents has been within a few days, and says that the the slaves in that Island works extra that his plantation produces more, and y profit than it has ever done before. The slaves now do in eight hours, what was ered a two days task, and he pays the lar a day. He also states that he and a planter

with another gentleman from the san been to Washington and conferred wip politicians from the Slave States, to en-cert some plan to get colored laborers try to emigrate to these Islands, as the want of hands. They offer one dollar able bodied hand. The gentlemen a able bodied hand. The gentlemer at were pleased with the idea of this dipe free blacks at the South, and would mee efforts to induce that class of the color emigrate; one of them remarking that most feasible plan of colonizarios. most feasible plan of colonizing the free had ever been suggested.—Letter from

A MISER'S REFLECTIONS On affixing his A Misea's Reflections on affixing his sights will. Before doing it, however, he middle thawn sigh, or rather, groun, and actained rowful voice. Mine Gott! is dis all what gome to? For dirty or forty years, sinc! Bristol, I gave mine and labor, and judgme ging like a shlave, and denying myself of all and lugsuries and gomforts, dat I schape up hook and by grook, a handseme brobery; as hiddle moment, vid von single sgratch of middle moment, vid von single sgratch of middle moment. shall pass away vrom me for eber, and eber, a shall enjoy it; houses and stocks and del I must leave dem all behind—Dis is what bidder to die.'

Dreadful Accident .- On Sunday night at er took place in Heth's pit, (a coal mine single) twelve miles from Richmond, in the coany of terfield,) by which it is said that sixty-three have been killed or buried alive. The shaft is feet deep-deeper, probably, than any United States-and as the falling in of onsiderable, there is no probabi persons below, if now alive, can be extra Washington Globe

A postscript in the Richmond Compiler of Tor an account of the accident, says, Since the above was in type, we have i ed with a geutleman from the Pit. He between 30 and 40 had gone below before —4 of them had been gotten out, who, it was upp would recover—two others were seen dead, ander and groans were distinctly heard from some who not been reached. So great was the consternation and dismay the

accuracy of details could not be relied on; great was the terror among all in the vicinity, if proper efforts could not be promptly made to the unfortunate laborers. One of the three at the mouth of the Pit, all above, is living with both legs broken. The other were immediately killed. The shaft and eng

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